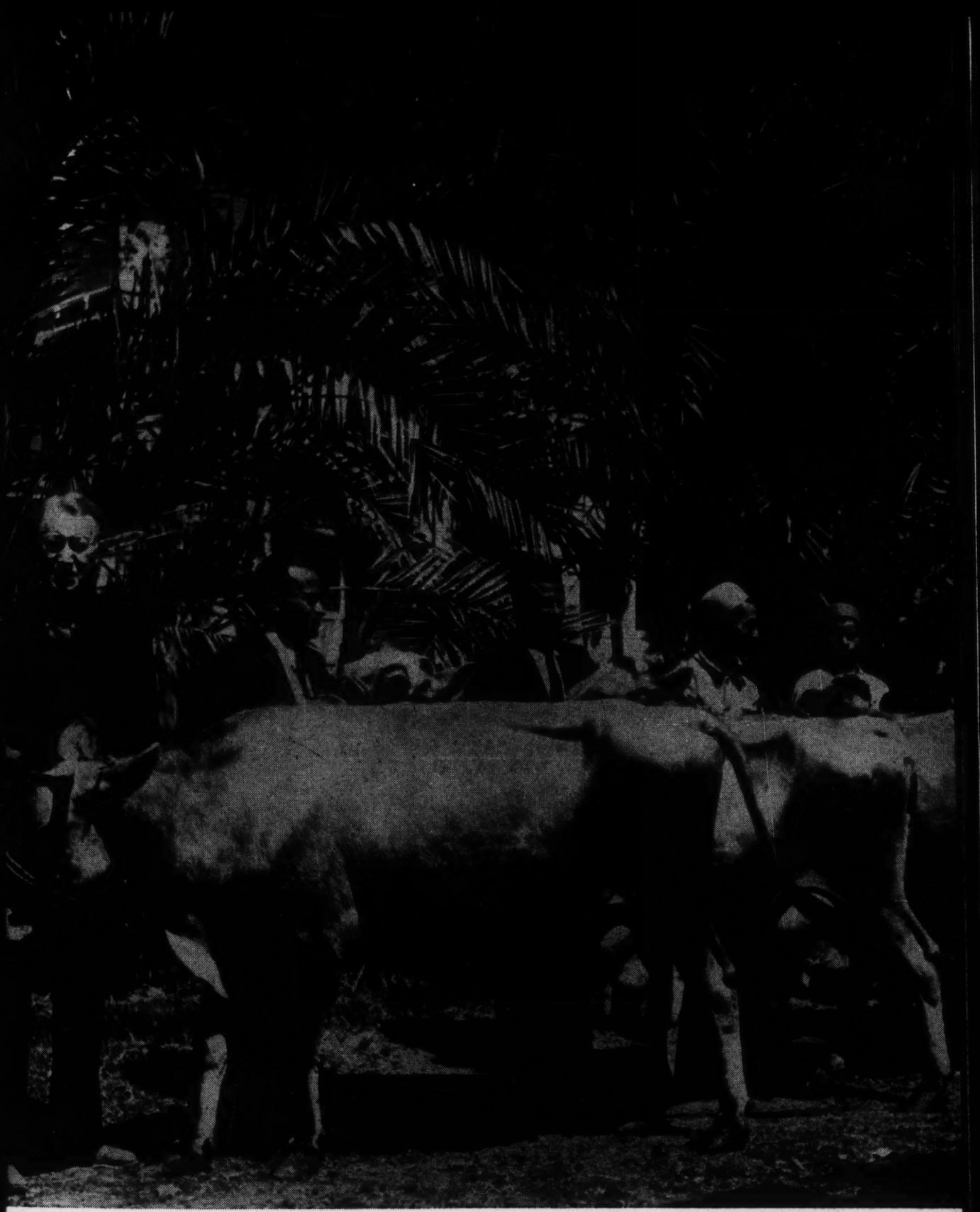

Mr. M. C. McFeeters and Agriculture teachers and helpers at Assiut College, Assiut, Egypt, take great pride in Golden Owl May Girl and other pure-bred Jersey descendants of the first four Jerseys imported from America to Assiut in 1928.

Special Emphasis—Agricultural and Industrial Missions

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Women's Missionary Magazine

JUNE, 1952

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
Eastview Drive, R. F. D. 3
Allison Park, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: Mrs. R. R. STEWART, Rawalpindi, Pakistan-India.
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Editor Emeritus: MRS. JOHN P. WHITE, 344 Fourteenth Street, Santa Monica, California

Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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The little Korean boy "who could not smile" has learned to smile again. He holds his own photograph taken shortly after he had been found lingering by the graveside of his mother because he had no home.

Not even food could bring back the smile at first. He is a symbol of thousands of children who are hungry today in lands that know the destructiveness of war—and even in our own land, Negro children in Wilcox County, Alabama, are hungry too. Among the Navajo Indians and in our crowded cities the cries of hunger may be heard.

May our answer be in the words of Matthew 25:34-40.

A Little Time Apart

The Burden

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their Keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sins?
Would God my eyes had never opened been!"

And the thorn-crowned and patient One replied,
"They thronged me, too. I, too, have seen."

"But, Lord, thy other children go at will,"
I said, protesting still.
"They go, unheeding. But these hungry ones and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan,
Why is it? Let me rest, Lord, I have tried."

He turned and looked at me: "But I have died!"

"But, Lord this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of hungry creatures, struggling, tempest-tossed—
They are not mine."

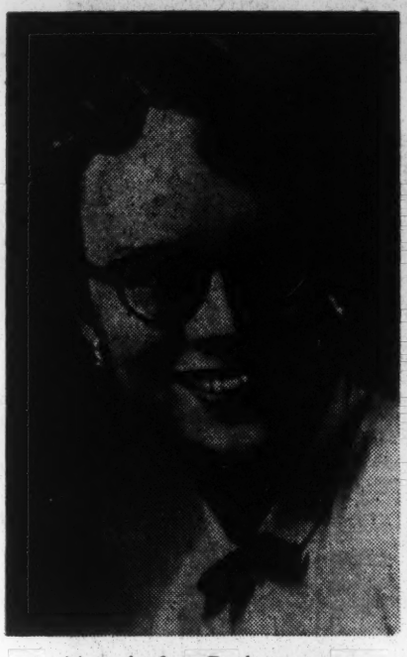
He looked at them—the look of One divine;
He turned and looked at me: "But they are mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To thy least, weakest, vilest ones;
I would not more be free."

He smiled and said: "It is to me!"

L. R. M. (Clipped from 1917 *Missionary Review of the World*)

THE OFFICERS OF THE 1952 WGMS CONVENTION



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The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXV June, 1952 No. 10

The WGMS Convention

Detroit, Michigan - - - June 9-12, 1952

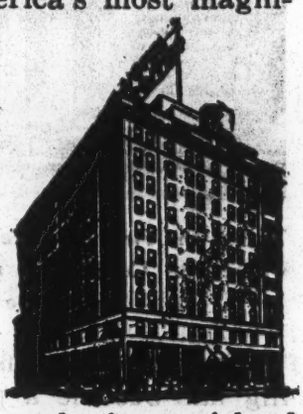
By MRS. J. WILLIAMS, Publicity Committee, Detroit, Michigan

ALTHOUGH Detroit cannot claim to be the oldest city, as American cities go, it can claim distinction to rich historic associations. In 1951, Detroit was made conscious of her glorious past in the celebration of her 250th birthday. In July a fine new Historical Museum was dedicated and presented to the city of Detroit. The building has 48,000 square feet of exhibit space. Fourteen dioramas tell the story of Detroit from its founding to the present day. Actual rooms furnished with some 35,000 items collected by the Detroit Historical Society depict four historical periods in Detroit's 250 years.

There are many points of interest in Metropolitan Detroit. Near the new Historial Museum on Woodward Avenue are the Detroit Public Library, Art Museum and Rackham buildings. The marble structures are famous for their architectural expression and create an environment known as the "Art Center."

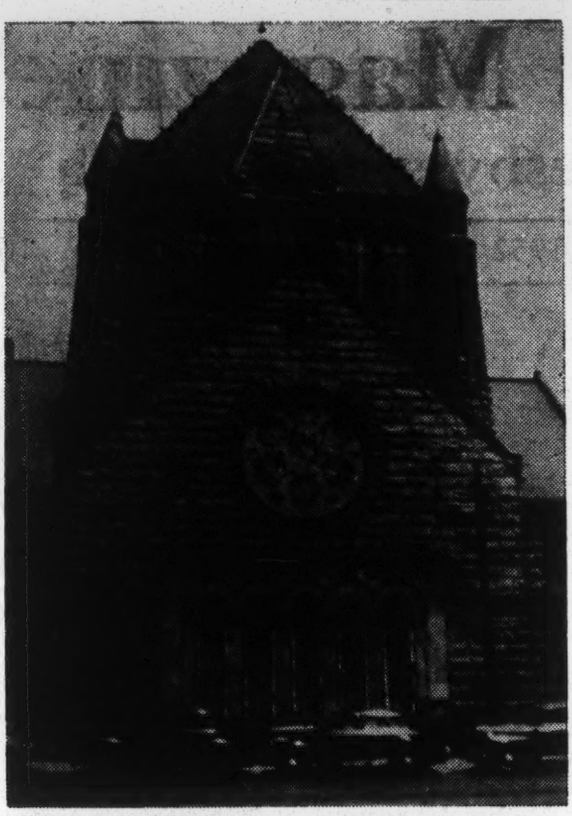
Of historical significance is the site of the birthplace of the Ford Motor Company, marked by a bronze tablet on the wall of the Michigan Theater on Bagley Avenue. The original little brick shop is now in Ford's Greenfield Village. The country's largest collection of American relics is in Ford's Edison Institute Museum and Greenfield Village. The largest hospitality building in the world is Ford's Rotunda Building. It is the main point of departure for tours through the famous Ford Rouge Plant.

Belle Isle, America's most magnificent municipal park, is an island of 1,000 acres located in the middle of the Detroit River, between Detroit and Windsor, Ontario, Canada. Belle Isle has more diversified activities and is more intensely used than any park in the country. It is estimated that 20,000,000 people visit the park annually. The beautiful concrete arched Belle Isle Bridge, which connects Belle Isle with the mainland, was erected and opened to the public in 1923.



This is the Hotel Detroiter that will house the delegates to the 68th annual WGMS Convention.

The Detroit River is the world's busiest waterway, carrying tonnage unequalled by any other. The Detroit-Canada Tunnel, built in 1930, is the first international vehicular tunnel. It connects downtown Detroit with the business center of Windsor, Ontario, Canada. The Ambassador Bridge, opened in 1929 vies with the tunnel in handling vehicular traffic to Canada.



This is the First Presbyterian Church of Detroit, where the Convention meetings will be held from June 9 to 12.

The new Veterans' Memorial Building has become a powerful stimulus toward getting the magnificent Civic Center on the Detroit river front at the foot of Woodward Avenue. The construction of the City-County Building is under way, and plans for the Henry and Edsel Ford Auditorium are in the formation period. It is also proposed to have a Convention Hall and Exhibits Building. The $5,700,000 Veterans' Memorial Building is two blocks long, one block wide, built of steel and concrete, faced with gleaming white Vermont marble. It is a structure of arresting beauty, calculated to last for centuries. On the east side of the building are a row of seven huge marble pylons. Objects and figures engraved on each tell some incident of American history or express a patriotic or humanitarian thought.

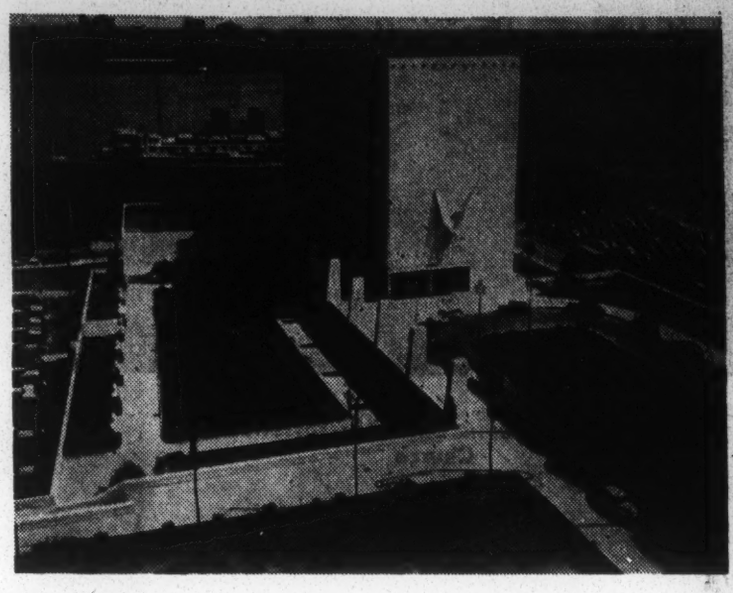
Since the year 1816 the Protestant churches of Detroit have tried to match Detroit's spiritual need with an expanding Christian service. In 1849, Mariners Church on Woodward Avenue was erected for the particular benefit of sailors on the lakes. The sailors have departed long since yet old Mariners has made for itself a secure abiding place in the affections of the city. A large number of churches were established through the years on Woodward Avenue. During three historical periods, as the city grew northward, different sections on Woodward have been called "Piety Hill." For nearly thirty years, the Detroit Council of Churches, by uniting over 500 Protestant Churches in Metropolitan Detroit, has aimed to stimulate all efforts put forth to create a Christian community and to help build a Christian world. The noonday Lenten services, under the auspices of the Detroit Council of churches, have reached 1,200,000 people. This year will be the 33rd consecutive season in which the Council has held these nationally prominent worship programs by the finest Christian leaders of our country. The Good Friday Theater Services are the most widely recognized in the nation.

In Bloomfield Hills, near Detroit, is the nationally famous educational and cultural Cranbrook Schools, founded by George G. Booth. Christ Church, the Cranbrook Academy of Art, Institute of Science, the Museum and the Observatory are included in this group. The chief attraction to the visitor is the unique architectural character of the school buildings and the beauty of their setting. Many graceful and beautiful statues and other works of art are to be seen on the grounds.

The Detroit Zoological Park was donated to the city in 1924. Here Detroit has set a new standard in making animals forget they are captives. Here are reproduced African, Asiatic, Australian, North and South American sections, and into each are introduced specimens of the wild life creatures native to the scene. The landscaping is beautiful. There is a splendid miniature railroad which takes one from

the entrance of the Zoo to the heart of the Zoo's exhibits.

No one can foresee all of the developments of the distant future. The name of Detroit has become a familiar word in every corner of the globe, and the city's products influence the daily life of practically every living person. As long as her citizens shall continue to dream and dare greatly, the future of the city will remain secure.



This is the new Veterans' Memorial Building of which Detroit citizens are justly proud.

Detroit Presbytery

THE early work which led to the beginning of this Presbytery was carried on by missionaries of the Associate Presbyterian Church of North America. In the year 1849 a petition was sent to the Board of Home Missions of the Associate Presbyterian Church for the organization of a congregation in Southfield Township of Oakland County. The Reverend James T. Bull, a member of the Associate Presbytery of Richland, Ohio, was sent by the Board, and in April, 1850, organized the congregation and examined and received seventeen charter members. In the spring of 1851, the Southfield Church extended a call to the Rev. Mr. Smeallie. He was ordained and installed. Many descendants of the first members still live in this neighborhood and some are members of this congregation. The Rev. Harvey Luce is pastor at Southfield.

In 1850, the Royal Oak Church was organized by the Rev. James T. Bull. The first pastor was the Rev. H. W. Lee. Dr. David McBride is the present pastor.

In September, 1852, the Associate Presbyterian congregations of Michigan were separated from Richland Presbytery and organized as Detroit Presbytery, which became, in 1858, a part of the United Presbyterian Church of North America.

The first Associate Presbyterian church was organized in 1852 in the city of Detroit, and held meetings for a time in the old County Building at Griswold and Congress Streets, now the very heart of the financial district of the city. After many years, this First United Presbyterian Church of Detroit, located on Grand River Avenue which they occupied until July 15, 1951. This church is planning to re-locate in a new residential area. The present pastor is Dr. Howard McCalmont.

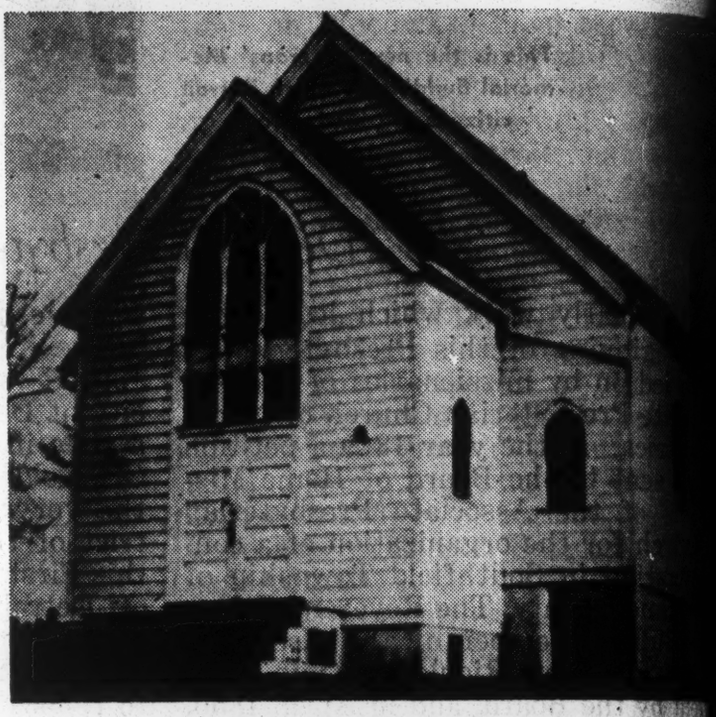
Dr. W. H. Vincent, one of the early pastors of this congregation, helped to establish the West End Mission. This mission became the Second United Presbyterian Church of Detroit, in March, 1902. The name has since been changed to the Military Avenue Church. The Rev. Wade Miller is pastor.

In 1920 the Oakland Avenue Church in Pontiac took its place in Detroit Presbytery, under the leadership of Dr. Andrew S. Creswell, who worked in the community for its organization and has served it faithfully. Two daughters and a son have been given to the Master's service. So began the splendid program of expansion for Detroit Presbytery. This has flowered

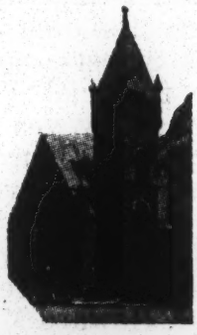
Chur ne

Presbyter ro

Oakland Avenue United Presbyterian Church

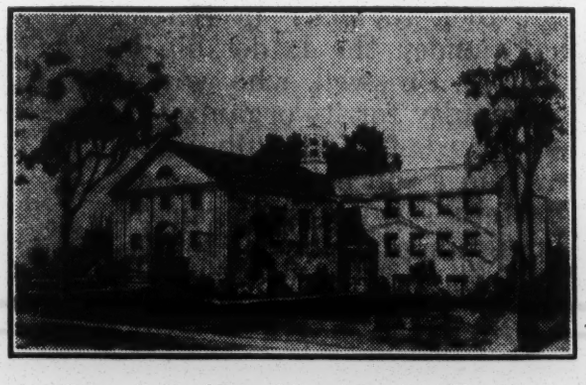


Auburn Heights United Presbyterian Church



First-Detroit United Presbyterian Church

Drayton Plains United Presbyterian Church



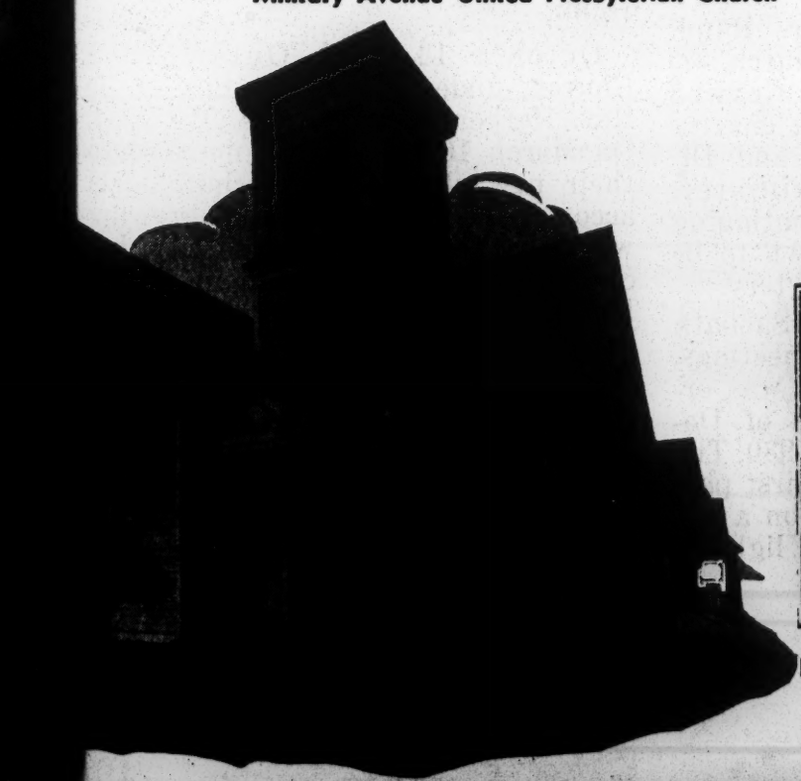
Outer Drive United Presbyterian Church

Calvin United Presbyterian Church

← Southfield United Presbyterian Church

Samuel C. Weir, D.D., Pastor of Littlefield Boulevard Church, who will give the closing address of the Convention

Military Avenue United Presbyterian Church



Littlefield Boulevard United Presbyterian Church

To left: Joslyn A... United Presby... Church

into ten more active churches in the last quarter century.

Broadstreet had its beginning in the minds of some of the members of First Church. They went forward with plans which came to a head on July 11, 1926. The work was known as the Dexter Boulevard United Presbyterian Mission. In 1927 a permanent location on Broadstreet Avenue was secured and presbytery appointed the Rev. James R. Lee as pastor. On December 1, 1927, the congregation was organized. The requested name was the Broadstreet United Presbyterian Church. Dr. Willard Wylie is the present pastor.

Cherry Hill United Presbyterian Church

The same year Dr. Creswell organized the Drayton Plains Church. Rev. C. J. Sutton began his service of twenty years in this congregation. Drayton Plains is the northern point in Detroit Presbytery and has always stood as a living testimony in this community. The Rev. Walter Teeuwisson is now pastor.

On January 5, 1930, Dr. Ralph Mansfield, pastor of First Church, organized the Littlefield Boulevard Church in Dearborn, with a charter membership of ninety-five, and Dr. Samuel C. Weir as its minister. Through the years of his continuing service this church has grown to be the largest in Detroit Presbytery.

After two years of work in Sabbath School and Young People's meetings, the Auburn Heights Church was organized through the efforts of Detroit Presbytery on July 27, 1930. The Rev. Ross Wilson served as first pastor in this beautiful church on a hill which has stood as a beacon light in this lovely little village. The Rev. Harvey McCann is pastor.

On March 26, 1939, the organization of Calvin Church was effected with Dr. R. W. Mansfield moderating in calling the Reverend John W. Heslip as pastor. This church marks the eastern limits of the Presbytery and is a rapidly growing congregation. The present pastor is the Reverend Ernest Dunn.

October 13, 1940, Outer Drive Church, under the pastorship of the Rev. Herbert Downie, was organized. On March 16, 1947, they moved into their new church. This church has accomplished a great and growing work in this section of the city, becoming the second church in size in Detroit Presbytery.

Three years later, March 7, 1943, Cherryhill Church was organized. For six years worship services were held in the Lindbergh School with Dr. Frank J. Irvine serving this congregation. The 1941 white-gift money channeled through the Board of American

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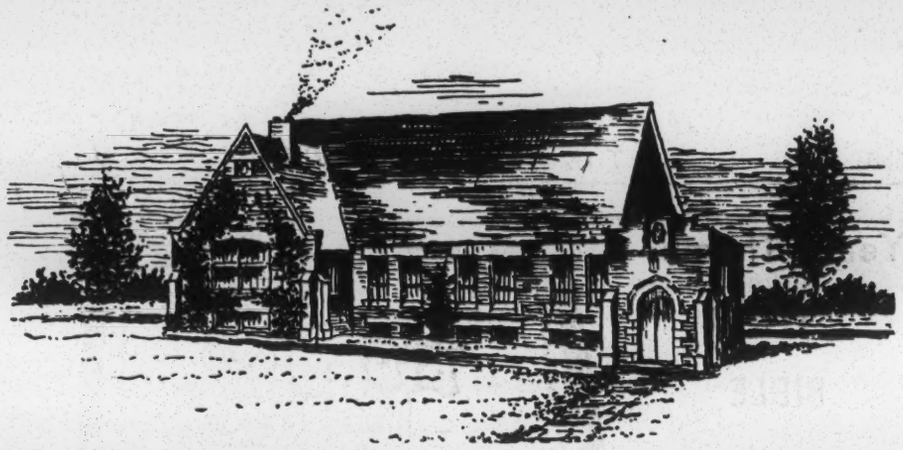
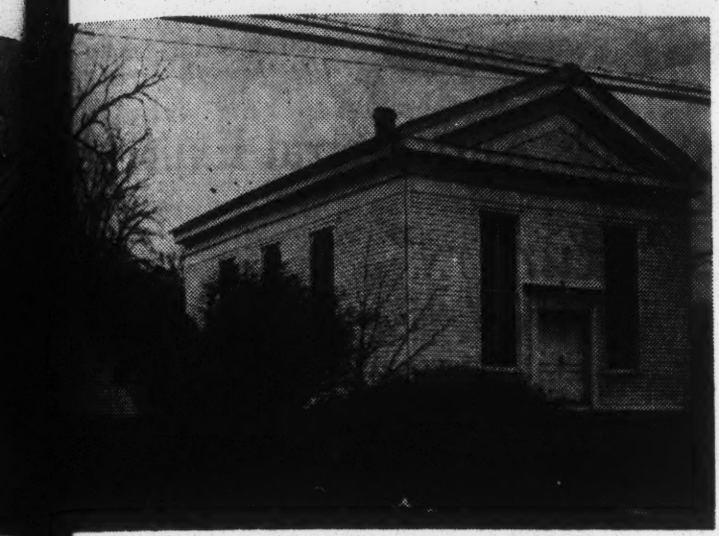
: Broadstreet United
byterian Church





Royal Oak United Presbyterian Church

Missions helped to build a beautiful church which was dedicated in 1949.

On March 19, 1944, the Wayne United Presbyterian Church was begun in the village of Wayne, west of Detroit, in a new subdivision of homes which mushroomed at the beginning of World War II. Services were held in the manse and in a school until the church was built and dedicated.

July 22, 1951, St. Mark's United Presbyterian Church was organized in Detroit. Detroit Presbytery appointed the Rev. Albert B. Cleage, Jr., as stated supply of this newest of our churches. Mr. Cleage himself is a native of Detroit, a graduate of Wayne University, and Oberlin Graduate School of Theology. This church began with a charter membership of ninety-six, many of whom have been associated with Knoxville College. A growing and triumphant witness is anticipated in this community.

The cuts for the pictures were furnished by the churches of Detroit Presbytery. We regret that no pictures of St. Marks and Wayne U. P. Churches were made available.

Detroit Presbyterial

ON AUGUST 9, 1904, a group of twenty women attended a Young People's Christian Union Convention held at the First United Presbyterian Church in Detroit. A plan was submitted that day by Mrs. J. C. Pinkerton to form a Presbyterial and on April 28, 1905, it was organized. In June of that year the first annual convention of the Presbyterial was held at First Church.

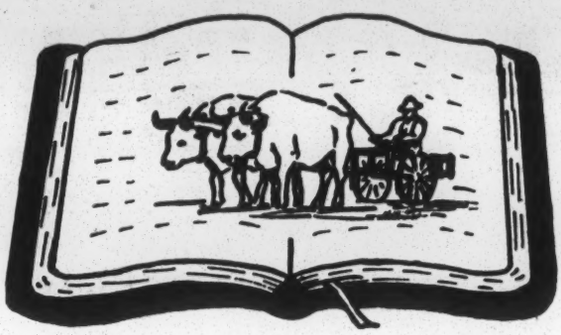
The office of Thank-Offering was created at the third annual convention in 1907 with a membership of 119 women and an offering of $39.00. From that small beginning the membership has increased to 1,095 in 1951 and the Thank Offering to $4,611.76. There are now 32 Women's Societies.

For several years Detroit Presbyterial has partially paid the salary of Mrs. Ada Dunlap, missionary to Assiut, Egypt, and hopes to assume the entire salary soon.

A few have heeded the call to serve our Lord in home and foreign mission fields, under the WGMS, from Detroit Presbyterial, and are now bearers of the Word to Egypt, Pakistan and the Sudan. Miss Ruth Parks from Southfield Church served in the Sudan. Miss Gene Purdy is at Ezel, Kentucky. Dr. and Mrs. O. A. Brown, from Military Avenue Church are serving at Taxila Hospital, Pakistan. Miss Inez Sutton from Drayton Plains is at Cairo, Egypt. Mrs. Ann Adair McGeoch was a member of Oakland Avenue Church when she went to Egypt, also the Rev. and Mrs. Peter Van Lierop, now in Korea.

Year's Theme:

THE BIBLE and MISSIONS



"But what was the use of curing people when they live in such conditions—poverty, economic want—they will still keep getting sick. So they became industrial and agricultural experts. Thus the missionary shares the abundant life through Christ."

So They Became Industrial & Agricultural Experts

"I Was Hungry"

By REVEREND WILLIS A. McGILL, Ventnor, New Jersey, on furlough from Egypt

"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

HOW often we need to have our eyes re-focused on this pivotal truth—a truth which points up the nature of man's real hunger! And how refreshing to be led into some of these times of re-appraisal by an inspired layman! Charles Malik, the Lebanese delegate to the United Nations, a product of modern missions in the Near East, a brilliant philosopher-statesman, and—most important—an earnest Christian, has performed this service several times during the past year. We hear in his words the voice of a present-day prophet: "There is a deadly danger that in our enthusiasm for economic and social justice we forget that man cannot live by bread alone."

Malik's statement brings together two facts which every Christian would do well to study as a single, composite subject: the fact of continuing poverty and distress in many areas of the world today, and the fact of man's constant need of God. Society's economic and social needs (as is often announced from the pulpit and propounded in the seminary classroom) are always taken care of when Christ and His Gospel are appropriated and applied by the individual and the community. But in actual practice, the Christian family as a whole must confess to grave shortcomings. It is this failure, apparent within America as well as in wide areas across the world, which has made it possible for Communism to advance behind its well-articulated and well-gilded promises of "food and the means to live for all the downtrodden."

Nowhere as much as in the countries of Africa and Asia must the Christian message be presented in terms of man's loving hand reaching out to lift his fellow-man, even as God's love reaches out for our own uplift. Here, in a sentence, is one of the emphases in present-day missionary and native-church evangelism which requires greatest stress. If Communist propaganda falls on eager, sympathetic ears, it is at least in part because the Christian Church has not perceived or adequately wrestled with the problems of the underprivileged person's struggle for mere existence within a society where he sees many of his fellows enjoying ways of life that are as superior to his own as they are beyond his grasp.

Volumes might be written by and about those who say today, "I was hungry." Articles are obtainable from Church World Service and from many humanitarian and Christian organizations that attempt to meet the physical and spiritual hungers of the world. This article, based on the writer's experiences in Egypt, is a sympathetic examination of life's real hungers.

The solutions to these problems lie within the Gospel, rightly understood, interpreted, and applied. But the majority of those who suffer amid the 20th century's political and economic upheavals, have not been made to hear their needs discussed in terms of the Christian Gospel.

What is true of the East in general is true of many of its component parts. Egypt, for example, has been called a land of paradoxes. Despite the richness of her soil, the people who work it are poverty-stricken. Disease is the great crippler and thief of life, notwithstanding the health-promoting nature of her climate. The nation with the longest history of civilization lags far behind much of the modern world in such matters as literacy, academic opportunity, and scientific and cultural advancement. And there is a close relation between the people's poverty, ill-health, and ignorance. People infected with bilharzia or hookworm are lacking in ambition. Those suffering from trachoma are handicapped in their efforts toward self-improvement. Tuberculosis, typhoid, typhus, malaria, and dysentery likewise have their enervating effects. The weak and the sick cannot earn the means to health or an improved economic condition. The ignorant persist in the superstitions and habits which make for unhealthful living, and are famous for the fatalism with which they have always accepted their humble lot. The poor cannot raise themselves up by the bootstraps they don't even possess. And so the vicious circle goes.

But if this century has done nothing else, it has opened the eyes of the common laboring Egyptian to himself in the light of much of the world around him. And in this new light he has begun to perceive the key to his escape from that vicious circle. Radio broadcasts (which he can listen to outside the village cafe), newspapers (which someone else reads to him if he cannot read), political party agents, and other influences have made him realize that God has not necessarily decreed that he spend his life as an animal. The spectacle of fellow countrymen besporting themselves at the sea-side resorts in the summer or in the glitter of Cairo's night-life during the winter has begun to breed discontent within him. He resents the fact that he belongs to the "have-not" masses which produce the wealth for the "have-all" few. He hears and discusses with his friends how other depressed (or oppressed) peoples have overthrown the powers of reaction and taken possession of the means for their own advancement. Fuel is added to the fires of imagination in the form of Red propaganda which beats continually on the notes of the dispensability of poverty, ignorance, and ill-health, and paints in glowing hues the Communists' plans for radical and sweeping changes.

Who can blame the average "fellah" for dreaming and hoping? The tragic aspect of this picture is that many within the Christian community have begun to indulge in similar Red-tinged dreaming and hoping. In one village church (United Presbyterian) a member was heard one day to remark with more indignation than insight: "Well, why shouldn't we welcome the Communists and their new program of land-distribution? Could conditions under them be any worse than they are now?"

I personally know of two instances where young men from leading United Presbyterian homes in Egypt have been placed under detention because of their alleged activities within Communist-controlled groups. I have heard, in Young People's meetings, some able defenses of Communist ideals. And I have been informed that of the untold thousands of Egypt's youth who are presently engaged in the distribution of Red literature and other Red-Cell doings, an alarmingly large number is drawn from the greater Christian Community—largely Coptic.

Incredible? Shameful? Perhaps!

But the facts only show up the unpleasant truth: that not only has Christianity thus far failed to make its message meaningful and attractive for those on its fringes who are within sound of its voice, but it has failed in the effective presentation of such a message to many within its own fold. Hence, for Egypt, the difficulty is compounded. Not only must salvation through faith in Jesus Christ be proclaimed to the non-Christian majority, and g r e a t e r stress laid on the social and moral outgrowths of such faith as far as established Christians are concerned, but—for the moment at least—a potentially useful aid in combatting Communism is lost through either the ignorance or the gullibility of that segment of the Christian community which grasps the principles and implications of its faith so feebly that it can scarcely withstand Red-propaganda, much less combat it.

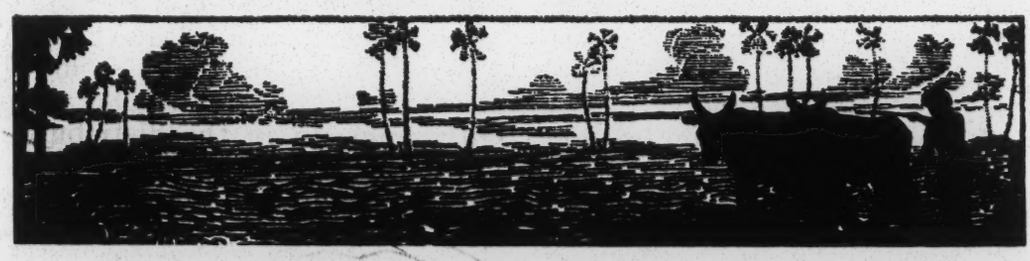
One of the new emphases in Evangelism to which pastors, lay leaders, and missionaries are becoming increasingly committed, therefore, is this emphasis on Christ as the answer to Communism. In some of our churches specially-prepared sermons are being delivered with a view to helping people t h i n k their way through not only the claims and the record of Communism, but also and especially the meaning of Christ and His teachings for our present age. Church papers carry occasional articles touching on these and related subjects. And a strong effort is being made by organizations within the Synod of the Nile to make real the Church's ideal of a larger program of ministration to the needs of the distressed and the afflicted.

But achievements thus far are as nothing compared to the need. With limitless funds at their disposal, the subversive elements are making capital out of the continuing hardships of the "fellahin" and the ineffectiveness of whatever measures the ruling classes set up to mitigate misery and inequity. Unrest is spreading fast, though on the surface its fuming and exploding may take the shape of nationalistic outbursts.

Christianity's responsibilities are enormous. Human beings everywhere *do* have their rights (which the Church as a whole recognizes, but may not always have defended): the right to live, the right to work, the right to health, the right of self-improvement. They also have rights not acknowledged by Communism: the right to think, the right of free speech, the right to choose one's way of life within peaceful limits, the right to read freely, to travel freely, to worship freely.

But "if we have our rights," to conclude with another quotation from Charles Malik, "God also has *His* rights over us; and in vain shall we seek *our* rights until, confessing our sins, we recognize in all brokenness and humility the dominion of God over the course of history and of human life."

Pray God the Church in Egypt (and in all lands) may be thoroughly awakened and effectively used toward the up-building and improvement of a brotherhood of believers which shall faithfully and attractively represent the Christ-life among men!



The agricultural expert looks to the soil, the seed, the plow, the sunshine and the shower as in faith he toils for the harvest.

By-Products Of Missions

By MISS ANNA A. MILLIGAN, Glendale, California

STUDENT volunteers felt their hearts skip a beat when "The Call" was officially announced February 3, 1952. Was there *really* going to be another noble effort made to carry out The Great Commission!

We hoped "The Call" pledge would prove as heart-searching as our declaration: *"It is my purpose, God willing, to become a foreign missionary"*; and that its slogan would prove as challenging as ours: *"The evangelization of the world in this generation."*

We wondered if there *could* be found such leaders as Moody found there on "Round Top," Northfield, in 1886—Wilder with his world-wide vision, and Mott with his organizing genius and a score of others who, with all their hearts, backed Moody with his spiritual drive.

Well, the world was not evangelized in our generation, even with such leadership, and we of the early S. V. M. pray God's richest blessing upon "The Call." May you surpass our record of sending out 20,000 foreign missionaries and filling pulpits and official positions in religious organizations with those other thousands who were hindered from going.

Student Volunteers urge the Call members not to despair in their foreign mission program because of the Bullitt article in February *Reader's Digest*. Certainly Bullitt saw maharajas and encrusted royal elephants, naked fakirs and sacred cows, starving humans and innumerable castes —and outcastes. Carey saw them 150 years before Bullitt, and Zieganbalg saw them a century before Carey. Life is controlled by religions in India, and religious customs change slowly everywhere.

When our recruits went to India they found the United Presbyterian Mission had become known as the "Sweeper Mission" because of its being the first of all missions to make an effort to reach "Untouchables"—those millions held in economic slavery, deprived of everything that makes life livable. Bullitt didn't know anything of our Kanaya or Ditt who blazed the way for a great church to distinguish itself by self-support. And Bullitt did not mention Dr. Ambedkar, an Untouchable, who when a boy, was found by missionaries and educated in mission schools in his native land, and who earned three doctorates from Columbia, Stuttgart, and London Universities; who held important official positions in four organizations in India; and who recently resigned as Law Minister in Nehru's Cabinet because he objected to wooing Communist China. The U.S.A. may be thankful at this time that Ambedkar has t h r o w n the weight of his Caste's Federation on the side of the Anglo-American bloc. But he did not leave Nehru's Cabinet until he had secured the passage of his Hindu Code Bill which gives Untouchables all the rights and privileges of any citizen. What a Product! and what By-Products!

The Call faces a very different world from that which S.V.M. faced. We found the women of India veiled and behind zenana walls. We found the women of China with bound feet, held in utter contempt. We found the women of Japan the galley-slaves of lust whose virtue was sold by fathers to obtain money for the education of their sons. We found the women of Moslem lands in seclusion, veiled, destined only for the service of husbands, liable to be cast adrift without notice and without reason. Everywhere in non-Christian lands, we found woman the victim of virtual slavery, polygamy, child-marriage, divorce, her birth unwelcome, her intellect stunted, her spiritual life denied existence for their religions willed it so.

Alexander Duff said it would be easier to scale a fifty-foot wall than educate India's women. But knowing that no nation has ever risen above the status of its women, with the faith that "laughs at the impossible" and having the love "that finds a way or makes it," Isabella Thoburn scaled that fifty-foot wall, established a college for women, and from its doors emerged Lilavati Singh, who spoke so eloquently at the Ecumenical Missionary Conference in New York in 1900, that the presiding officer remarked: "If I had given $1,000,000 for foreign missions and just one such women were the only result, I would consider my money well spent." Other missionaries followed the example of Isabella Thoburn and there emerged Dr. Wu Yi-feng from China, Avice Cam of Burma, Helen Kim from Korea, Michi Kawai from Japan, Hind Amoun and Halana Mikhail from Egypt, and countless others from all lands.

The central passion of missions is to win souls to Christ and the goal is to develop a self-supporting, self-propagating, and self-governing church of native Christians, for which an intelligent leadership is absolutely essential. That means language study, reducing language to written form, translation of the Bible, providing a literature for a literate membership, training teachers, and schools of all grades.

As leadership possibilities are discovered, study abroad is desirable for necessary preparation as responsibilities for continuation of work in non-Christian lands is being turned over to indigenous Christian leaders. Out from Assiut College, Cairo Girls' College, Cairo University, Gordon College, and Kinnaird College have come many such leaders, to mention only those to which we have been related. All mission schools are centers of culture and spiritual influence, lifting whole communities to a higher level. Statistics have been compiled, but no mathematics can measure the light that

Three Senior girls, Gordon College. Left to Right: Jahan Ara, Mahmuda and Grace. The first two are preparing to become college professors, one in psychology and the other in Literature. Grace wants to be a high school teacher.

floods the soul of one illiterate human being whom Laubach or Halana or any other teacher has taught to read his native language.

When chaos loomed in China, Fletcher Brockman plunged into the situation among the educated class in an effort to divert them from the materialism that threatened to engulf them, by infusing new life through the Y.M.C.A. with auditorium, gymnasium, dining hall, athletics, coupled with its moral restraint, religious motivation, and character-building activities. The Goforths won the student class as well as the common by holding "Open House," when all could see board floors, glass windows, organ, sewing machine, kitchen stove which let its smoke out through a chimney instead of into one's eyes, and the maps and globes by means of which great mysteries were explained. Thus deep-seated prejudice was overcome, making way for the gospel message.

Christ came that we might have life—abundant life. Where His gospel has become known, the child and his mother have become precious. Families learn to eat indoors at

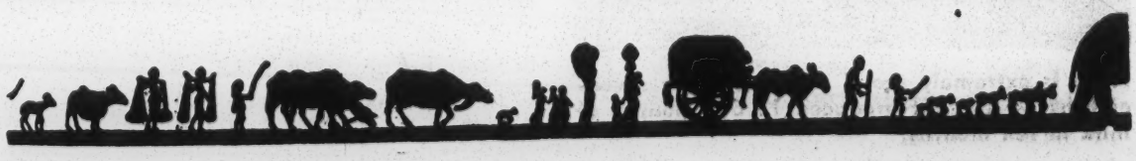
tables, giving thanks for food and sharing it together. Health is guarded by cleanliness in all things and observing sanitary habits. Rural itinerating and traveling dispensaries are making road-side clinics possible with medicines, vaccinations and inoculations to many otherwise unreached. Missions have challenged famine and pestilence, poverty and slavery, and evils resulting from political corruption and tyrannical misgovernment.

Nommensen went among head-hunting and cannibal Bataks, destroyed the power of the witch-doctors, saved the country from landlordism and left a Christian church of 100,000 members in Sumatra. One man like John G. Paton was worse for the business of labor-traffickers than a whole fleet of war vessels. The medical missionary organization working with the Rockefeller Foundation did the most widespread and transforming health service ever made available to Fiji and scattered island people.

In places where the preacher finds hearts like stone, and the teacher is scorned, the missionary doctor has often found an open door. When charms and witch doctors fail, desperate need banishes superstition and bigotry, and hearts are opened to the story of the Great Physician's love and sacrifice, because of the skill of the doctor, coupled with kindness, good will, honest and equal treatment to all alike. Many doctors and nurses have been unhonored and unsung by historians, but they have kept the bells of Heaven ringing. Their lives have been spent without hint of fame, but their influence has been like rootlets that find their way into crannies of the earth's surface rending the hardest rocks, making possible the entrance of showers from above.

Other doctors are so famous that to confess ignorance of them proves oneself unknown — Livingstone and Schweitzer, Pennell and Shelton, Wanless and Harrison, and those superlative women—Agnes Fraser, Ida Scudder, Edith Brown, and Mary Eddy of Syria: but time would fail to tell of only a few of other missionaries of all kinds who "wrought righteousness" — McKean, Mary Reed, and Father Damien and their lepers; Sam Higgenbottom and his plow; Pundita Ramabai and her child-widows; Amy Carmichael and her little temple girls; Kapiolani defying the volcano goddess; Barlow fighting the flukes; Walter Reed and Mackenzie, waging a losing battle with plagues; Titus Coan and his thousands of converted Hawaiians; Paton bringing rain from the ground; Mrs. Calvert, rushing into the presence of the chief and redeemed five of the women doomed to the cannibal oven with a single whale's tooth; Walter Judd saving his own life and all the women of his station city from a fate worse than death, because a bandit chief determined to express his gratitude. Would that all Christ's ambassadors could have the joy that the Korean woman brought to her benefactor by saying, "If the Jesus doctrine makes folks treat others as you have treated me, I want to follow the Jesus way."

"And what shall I more say," Hebrews 11 is also twentieth century missionary history, of heroes of faith" of whom the world was not worthy." They gather about the Throne, bringing their trophies of grace out of every kindred and tongue and people as bright jewels for the crown of Him who sitteth upon the Throne, there to shine in glorious splendor forever and forevermore.



By-Products In Our Mission Fields

EGYPT MISSION

The Jerseys Carry On

By MR. M. C. McFEETERS,
Assiut College, Assiut, Egypt

ONE of the most vivid of my early memories of Assiut is of Miss Dinsmore inspecting the milking of a mixed herd of water buffaloes and native Egyptian cows. With each cow or buffalo was her calf, brought along to persuade her to give down her small amount of milk. That was more than forty years ago. The animals belonged to Egyptian farmers, but were driven to the college campus each day at milking time. Miss Dinsmore was supervising the college boarding department, and it was only by such personal inspection and by insisting on delivery direct from the original package that she could assure herself of a reasonably clean and undiluted supply of milk.

The mission hospital, the girls' boarding school, and the mission families were all confronted with this same problem. Once two little fish were found wriggling in the milk strainer after the delivery of the milk, thus showing that the water for dilution had been dipped from a canal or the Nile overflow. When confronted with this indisputable evidence of his dishonesty, the milkman was wholly unabashed. "It is natural," said he, "perfectly natural that there should be some little fish in the milk. When bringing the cows from the pasture field, I had to drive them along beside the overflow, and of course some of them took a drink."

Ayad is extremely proud of Mazooza, a seven-eighths Jersey that produced 13,648 pounds of milk in ten months.

This imperative need of a dependable supply of milk was an urgent reason for undertaking the dairy experiment with Jersey cattle. It was a need not only of the mission community but also of all the Egyptian people, especially the children. But there were also a number of other reasons. Certain abundant Egyptian crops, especially clover and maize, seemed strongly to favor the extension of dairying. The quality of the dairy cattle of Egypt, with their inherited low productive capacity, needed improvement. And there was a call for a better balanced agriculture—an agriculture not so wholly dependent upon the one extremely speculative crop, namely cotton. But the most fundamental reason of all for promoting Egyptian dairying on a large scale is the maintenance of soil fertility. This is basic to the welfare of everyone in an agricultural land, whether living in city or country.

At the start of this Assiut College experimental project a generous Pittsburgh friend, the late W. A. Wilson, provided funds for the erection of a dairy barn suitable for all early needs. Then in 1928, four pure bred Jerseys were imported. Prophets of disaster were not lacking; nor was the outward journey without anxious moments. Even at the port an over-solicitous dock worker gave the little bull calf too large a feeding of heavy corn meal. For a day or two he seemed about as likely to be buried at sea as to cross it. Many of the ship's crew were Hindus to whom the cow is sacred. So there was a constant need of careful inspection and a restraining hand lest they, too, overfeed the animals and by so doing use up all the feed supply before journey's end.

In the Mediterranean the ship's engine broke down, ond several hours were re-

"Please hurry along with our supper, Mr. McFeeters!"

quired for repairs. While still thus stalled, we observed in our course directly ahead a number of waterspouts. We asked the captain about their distance and severity. "If we had not been stopped," he replied, "we would have been just about in the center of the storm. The ship would probably have come through all right, but everything above board, including your Jersey cows, crates and all, would have been swept overboard."

Upon arrival at Port Said, there was still need for careful oversight. More used to loading bales of cotton than registered Jerseys, the dock workers fastened a single loop of rope around the middle of one of the crates. As the winch was started, the crate began to tip dangerously on end; and the heifer was in imminent danger of a broken neck. But the operation was brought to a sudden stop by a highly undignified yell, heard above the clanking of the machinery, from the throat of a supposedly reserved and quiet missionary. With two loops of rope, one around each end of the crate, the Jerseys then sailed on the level up through the air and safely down to the dock.

Next came a veterinary inspector. He accepted the U.S. certificate of freedom from all contagious diseases, but insisted on giving an injection to each animal to immunize it against Egyptian fever. We put in a plea that the animals were tired after their long, confining journey, that they were being transported in a specially sterilized railway car, and that they were going into isolated quarters as Assiut. Could the injections not be delayed until after they arrived at their destination? No, he must follow the rule. Besides, he assured us that the injections would not affect the animals in the least. But soon afterwards their swollen eyes and drooping ears showed that they were very sick animals. Shipment had to be delayed for two anxious days until they recovered.

A number of Egyptian farmers soon came to the college to see these new cattle. Frankly, they were disappointed. Why did America have such small cattle? Why were their horns so long and sharp? And with such short legs they would never be able to work in the fields. We tried to explain that field work was not their purpose; that in producing a large quantity of milk, a good dairy cow was already doing heavy work—all that could reasonably be expected of her. Some of our closest Egyptian friends prophesied that even though these Jerseys might be good milk-producers at first, they and especially their offspring would soon deteriorate even to the level of Egyptian cattle.

But a few weeks later one of these practical Egyptian farmers, upon observing a two-year-old Jersey heifer that had given birth to her first calf, being milked and cared for, exclaimed, "Oh peace! In milk, two buffaloes; in feed, half a buffalo!"

The Jerseys have consistently refused to fulfill those pessimistic prophecies. After ten years in Egypt all four of the animals first imported were still in good health and production. Nor have their offspring deteriorated. Indeed, the opposite seems to be true, since the granddaughters and

great granddaughters of the original stock have been making our very highest production records—about four times as high as the production records of the best native Egyptian cows.

This does not mean that there have been no difficulties nor disappointments. The general health of the Jerseys has been good throughout the years. But even under the best conditions, in a total herd of nearly a hundred, some sickness and loss must be expected. And here in Egypt we are faced with some special difficulties. For example, "foot and mouth," rather common in the country, has twice swept through the entire herd. But fortunately, it is not a fatal disease as in some other countries. On neither occasion were any mature animals lost from the herd, and the pure bred Jerseys showed just as much resistance and as rapid recovery as the native Egyptian stock.

In 1937, four additional carefully selected Jerseys were secured, and in 1950, a third similar importation was made. This additional stock was required, not so much to increase number of Jerseys as to introduce needed diversity of blood lines.

The early skepticism has been overcome; the popularity of the Jersey in Egypt is now assured. The importance of milk as a wholesome food, especially for children, is becoming more and more appreciated. One day we received a postcard picture of an Egyptian baby, plump and pretty, with her bright eyes and dark curly hair. The note read, "The good health of our baby is due to your good Jersey milk."

During recent years the biennial exhibitions of the college Jerseys and the sales of surplus stock have been attended by leading farmers from all parts of the country. More than 200 animals have been sold as foundation stock for progressive and productive dairies. One such large establishment purchased four pure-bred Jersey bulls. Four years later the owner reported one hundred seventy-three part-Jersey heifers and cows, the latter producing an average of more than twice as much as native Egyptian cows.

Each year many classes from other schools, both of the Assiut district and also from a distance, come to visit the college dairy. Among these are the graduating classes of the higher schools of Agriculture.

Three Newcomers: Robert M. Turnbull and two choice young Jerseys.

Many such experiments demand the liberal expenditure of funds. With the exception of the gift for the building of the first unit of the dairy barn, this experiment has been wholly self-supporting and self-expanding. No mission funds have ever been invested in it. All expenses for labor, feed, supplies, land rent, and irrigation are met from the current dairy income. In addition to these recurring expenses, the cost of the three importations of Jersey stock, of expanding the herd to its present size, and of enlarging the dairy plant to five times the size of the original unit—all of these have been met from the current income. This is the real test of practical success.

The proceeds from the sale of Jersey breeding stock, as well as an additional reserve, have been set aside for the financial support of the recently established agricultural school, and for a generous share of the expenses of the Rural Extension Institute team. This team of two trained young men travels to a different village each week, and gives a series of illustrated lectures—some on Bible subjects, some on Temperance topics, on health, and on improved agriculture.

We bespeak your continued and even keener interest as Bob and Dorothy Turnbull carry on and expand this project for the social welfare and uplift of Egypt—a project which has the hearty goodwill of all classes of Egyptians, regardless of race or religion.

Work Of A Missionary Wife And Mother

By MRS. K. G. FLEMING, Alexandria, Egypt

IN an English mission in this part of the world, missionary wives are called the "little m's"—a custom growing from the practice in that mission of listing wives of missionaries with a small letter "m" following their names, as compared to the capital letter "M" following names of men or full-time single women missionaries.

United Presbyterian missionary wives are not really "little m's"—we are given a vote in our mission Associations; in America we are given "clergy" privileges on railroads because we are accepted as full-time, accredited missionaries, appointed to our work just as our husbands or single-women missionaries are (with the slight advantage, however, that if our husbands are married to us before applying to the Foreign Board, and if the Board wants the husbands, there must be a slight bias in our favor!). In the majority of cases this exalted status is fully earned. The work of a missionary wife is unique, certainly a full-time occupation; that of a missionary wife and mother even more so.

It is interesting to try to analyse and explain the work of a woman who, for better or worse, has taken on the joys and sorrows of a missionary's wife — taken them on perhaps because she was primarily interested in the work of missions, or perhaps because she was wholeheartedly interested in a particular man whose calling was to foreign mission work. The latter case is more often the true one, and so it should be. For the mission wife's first duty is to her husband and home.

One young bride heading for foreign work confessed later that her thoughts and plans never took her past the gangway on to the ship. She had no curiosity about what lay beyond the seas she was to cross, no idea of the big job of homemaking which awaited her when she re-crossed the gangway on to foreign soil. She had loved and married a man; she would go with him wherever he went. That she had undertaken a difficult task did not occur to her to discourage her; nor did the unusual rewards that were to be hers tempt her at all. Fortunately her unpreparedness is the exception rather than the rule. But no wife is fully prepared for the strangeness of the life she enters as the wife of a missionary in foreign service.

The first difficulty shared by all wives in all fields is a new language which must be mastered as well as possible. n some fields this means going to school again, passing exams, hard work in and out of school. In many cases, especially where there are no children, language study is the first full-time occupation, postponing even the setting up of the new home. Its importance cannot be exaggerated. Without the ability to speak the language of the adopted country, the wife may shrink more and more into herself and her home, gradually insulating herself from the activities and interests of her husband's work. So, though the process may be painful—not because the wife is intellectually inferior but because her home and family interest her most—she studies language.

Eventually she begins establishing her home. There are arguments with painters and struggles against "accepted" mission color schemes; there is the handling of a more-or-less trained cook; sometimes there is the futile struggle to "do things as they are done in America"; and then comes the gradual acceptance of limitations, of different standards of cleanliness—or perhaps a "nervous breakdown and an exit visa!"

Those first months are not always a time of unalloyed joy. There are new tasks to be learned, often under trying or primitive conditions. Sometimes the wife's background has not prepared her for what she finds. At the end of our term of service at Doleib Hill someone asked me if I had known how to bake bread before we went there. The answer was easy—I hadn't known how to slice it! You wouldn't think curtains could be a reason for dejection—and yet the first sight of the ten-to-fifteen-feet-tall windows in the average Egyptian mission apartment sends many a new missionary wife to the brink of despair!

And there is that question we all face: "Shall we try to live "like home"? Will the peace and quiet and comfort of an

American home be the solace our families need in the midst of foreign surroundings? Recently a young Egyptian pastor was sitting with us before the fire in our living room, and in the lull he said, "This room rests my eyes. You Americans know how to make beauty with a little money." His appreciation was all we needed to repay us for the hours spent walking the streets on furlough looking for "something cheap."

As soon as possible missionary wives take on regular mission work, usually part-time for the demands of her home still come first. Before she is tied down with children and after they are in school either on the field or in America, there are many and varied positions she can fill. Some teach; some help with the work among women; some do temperance work, or serve on various committees; in these days of short staffs some help in the supervision of schools in the absence of a regular missionary.

One of the greatest rewards of mission work is the opportunity to live abundantly, for every talent, however slight, can be put to use. There is one more service every missionary wife renders, to some degree. She runs a hotel! Missionary hospitality is justly famous. People stay overnight, or for week-ends, or weeks or even months. It is one of our privileges to open our homes to our fellow missionaries and friends, and to be free to visit in return. The "ties that bind" in a mission group rival those of a family. A wife once said after her first year that the fellowship she and her husband had found within the mission family was the first factor in prompting them to change their short-term status to that of permanent missionaries. Surely this privilege of entertaining is one of the more enjoyable and most valuable tasks of a missionary wife. No one can measure the value of the witness of missionary homes. They have been a haven for Christians and non-Christians alike.

What about the missionary mother? During the children's time at home, nothing is more important than keeping them healthy and happy, spiritually, physically and mentally. That is true in America, of course, but I mention it because it is harder in foreign places. Physically the task is easier than in the past. The new drugs have taken much of the dread out of diseases which have killed mission babies. But one constantly stands guard—against flies, against impure milk, against unpeeled fruit or vegetables, against the baby's habit of eating dirt and sand and mud, with resultant worms or dysentery. No more fervent prayers ever go up from my heart than those I pray after I've taken manure out of our baby's mouth! Gardens must be fertilized and such things do happen in spite of the most watchful care.

In many places children must be guarded against snakes and scorpions and worse. The mother must keep the child "normal" so he can fit in at home; provide the distractions and contacts he needs where there are no playmates who will "put him in his place"; guard his over-impressionable mind from some of the things he sees and cannot understand. Our three-year-old boy has to be reassured over and over again that the "poor people" he sees on the streets have a place to sleep, and that they don't mind going barefoot even in cold weather, etc. To keep alive the spirit of compassion, but to keep these facts from preying on his mind requires constant vigilance. These are some of the problems of a mother on the mission field. Every mother could add others.

To be able to instruct children in the home for their first years of schooling, and then to be willing to give them up at an early age to boarding school, perhaps thousands of miles away, calls for a devotion to their well-being which demands a sacrifice of time and energy in the first place, and the much harder sacrifice of their loved presence in the home in the second place. But there is a brighter side. Since custom requires, and the economic situation makes possible, help in the home, mission mothers have more time to spend with their children. There are fewer outside distractions and good times are provided almost entirely within the family circle. We are mutually interdependent, and it is a sweet closeness.

The mission mother finds a whole new field of opportunity open to her as she proves her ability to keep children healthy in lands where infant mortality is unbelievably high. Each bit of knowledge, each newly developed talent, can be put to use.

In lands where a woman's justification for living is still her ability to bear children, the mission mother finds her motherhood the strongest tie of sympathy between her and her new friends.

Is there time left for the missionary wife to be a wife? Someone once said jokingly that if a couple could survive living together in the Sudan, they had a real marriage. Since sharing of interests and experience keeps a husband and a wife closely bound to each other, missionary couples have a great advantage over others. They are a unit, united in all they do, inseparable in the minds of the people with whom they work. It is a great challenge to a wife to know that her husband depends on her for most of his companionship, inspiration and comfort, and to know that they and the Christian home they create are a powerful witness. It is a complex but interesting job that challenges the ingenuity of even the most resourceful, and provides stimulation for every moment. A missionary wife and mother may be worn down by the ceaseless activities of her life, but she will never be bored. And she has that greatest reward of all—the knowledge that she is helping to carry the Light of Christ to those who live in darkness.

New Life For Egyptian Womanhood

By MISS ELSIE M. FRENCH, Goldfield, Iowa, on furlough from Egypt

IT is a far cry from the conditions under which women and girls lived in my early days in Egypt, to the opening doors of opportunity and expanding horizons which confront them now.

Then: Schools, other than mission and a few private ones, were few; only about one-half of one per cent of the country's women were literate, and most of them were Protestant Christian women; in early adolescence, girls, both Coptic and Muslim, were shut up at home and thereafter met no men except those of their immediate families; in the house next door to our Beni Suef School for Girls lived a Coptic woman who had not crossed its threshold for twenty-five years—hale and hearty though she was!

Marriages were arranged by the parents of bride and bridegroom and they usually married "sight unseen", unless it could somehow be arranged to give the man a surreptitious glimpse of the prospective bride. Girls were often married in early childhood sometimes being affianced at birth and brought up in the home of the husband-to-be.

Infant mortality was extremely high during the first two years of life and children were generally ill-fed and ill-cared for, not through lack of love, but through the mother's ignorance of the laws of sanitation and health.

Reputable women, with rare exceptions, participated in no way in public life. A woman's place was only in the home. Practically every girl married. Someone has remarked, "The spinster is a Christian institution!"

Now: This is no longer the picture of woman's life in the land of the Pharaoh's, though there are still remote, back-country areas where conditions have changed little. To what is the change to be imputed? It would not be just to claim that all of it is due to the Christian impact directly.

Nevertheless it is fair to claim that the original impetus toward the change came from that "little leaven"—the education of girls through mission schools and churches in a day when the opinion of the masses held that "girls were only cattle". That this leaven has spread to "leaven the whole lump" of Egyptian thinking does not deny or disprove its origin in the Christian teaching of years when no one else thought of woman except as a plaything or menial, unable to learn, not to be trusted.

Gradually the stream of literate, intelligent girls, trickling—later pouring—from mission and other Christian schools for girls to take their rightful place as helpmates to their husbands, careful mothers to their children, makers of real homes, helpers in their communities, has influenced the thinking of the country until it is no longer strange even in a country village, to propose sending a girl to school.

And what changes have followed in the wake of Christian education! As women have become able to take their place as equals, the veil has gone—one has to search diligently to find veiled women in Egypt in these days, not through any governmental edict for unveiling, as in Turkey, but because as the character of woman changed the veil has dropped away. The legal age of consent has been raised to sixteen years. Home and children are better cared for.

Old customs which gave the bride no voice in choice of husband are gradually giving way to more freedom. With increase of literacy has come increase of reading matter. With increase of reading matter and reading has come more intelligent interest in affairs outside the home and the first steps in participation in them. Egyptian girls are now doctors, pharmacists, teachers, nurses, lawyers, journalists. With their participation in public affairs, man's attitude toward them has changed.

There is still a long road ahead for Egyptian womanhood, but in all the larger centers the barriers are down. Unfortunately, many of the Egyptian folk fail to realize that all that is best in the advance of their women is based not on education alone, but on Christian education, that the greatest powers and blessings of education come hand in hand with Christian character. The government has, in the large, missed this point. Government schools for girls have increased by leaps and bounds—schools of which the country is proud. Yet these schools are almost without ethical or moral basis and the girls who leave their doors are often of a different type from the mission-educated women who, quite without their own knowledge, have been instrumental in changing the thinking of the country about the status of women.

Just before I left Egypt two years ago a young man remarked in my hearing, "Mission school girls are different; I do not know why, but they are." We know why, we who pour our lives and our faith into them. If the cultural pattern for Egyptian women is to continue to change for the better, there must continue to be the impact of Christ along with secular education. Education without Him is the devil's tool.

Here lies our task.

Faiza And Fatma Are Cared For

By MISS EULALIA D. GRETHER,
Loveland, Colorado, on furlough from Egypt

THERE has been a great increase in tuberculosis in Egypt since World War II. To combat this evil World Health Organization has been at work there to see what it can do to improve conditions.

To one family help came too late. About a week before Christmas the mother of a little family died of tuberculosis, leaving the father and four young daughters. The eldest of these the father felt he must keep with him to look after his needs but he came to the school to ask help for the three younger ones. The youngest child was still an infant in arms. She did not live long after her mother died. He implored us to take the other two into boarding school then and there.

That presented problems. Boarding school fees must be paid by someone. Children in boarding school need certain articles of clothing and equipment. Here before me on that cold December day stood two little waifs, barefooted and without underwear of any sort, clad scantily—in nothing more than filthy rags.

It is hard to turn a deaf ear to such requests. Our school is not an orphanage but we took the elder of the two offered us then. We could not take the younger as she was still too small. When she grew older we took her too. Both are doing well in the environment of a Christian school where they receive loving attention and care.

Since our school is not an orphanage we do not keep open the year around. Our greatest problem was what to do with these children during the summer vacations. We have been grateful to those in charge of a health camp for children of tubercular parents for taking in our two little girls as guests during the vacation months. This camp is an institution sponsored by the Ministry of Social Affairs and it is doing commendable work.

INDIA-PAKISTAN MISSION

Boys Industrial Home, Gujranwala, Pakistan

By MR. F. A. WHITFIELD, on furlough from Pakistan

THE original purpose of the B. I. H. was to take care of a group of famine orphans brought from farther south during the famine of 1900. Later, as these boys received education and training in some craft, their places were taken by Christian lads so that the school gradually developed into a trade school. Fundamentally, its place in the mission program was the strengthening of the economic basis of a self-supporting Punjabi church by the training of its young men in trades such as shoemaking, tailoring, carpentry, smithy, etc. Later, engineering trades have been added, and now photography, audio-visual work, refrigerator servicing and radio have been added or are planned.

While there has been considerable success in the help given to individual lads, and many square pegs have been whittled down to fit into round holes, the main ideal of the school has developed very slowly. The custom of the country to look upon manual labor as degrading and the emphasis placed on the desirability of getting a government or other "white collar" job has persisted and, by and large, the human material sent to the B. I. H. has been those backward in school and the misfits generally. Those responsible for the work continue to labor on, making efforts to change the thinking of the community so as to make them see the eminent desirability of getting their best young men trained in technical lines, but progress is slow. Looking back over the years we see many young men who have been greatly helped but the effects on the Church are not easy to find.

A second phase of the work of the school has been its acting as a general service station to mission institutions and missionaries in many ways. If the water plant at a hospital or school breaks down, a wire is sent to the B. I. H. If electric plants die, the B. I. H. is called. A car breaks down and the B. I. H. goes to the rescue. Someone's refrigerator won't work, call the B. I. H. Someone wants furniture, an oven, playground equipment, an electric iron fixed, a boat made, a wheel-barrow, a trailer or what-have-you, and the B. I. H. fills the bill. Is there a flood, or relief work to be done, then let the B. I. H. know and they won't stop to inquire whether the one in need is under the Women's Board or the Men's Board, they will get right out and try to serve, and some of the happiest

Chapel at the Boys' Industrial Home, Gujranwala, where boys receive spiritual training with their industrial work.

memories of the last twenty-seven years are of the help we were able to give to fellow missionaries and institutions.

Since partition, the work has become more and more difficult as business conditions have been much disturbed, and Government has had to function with many untrained or semi-trained officials so that a great deal of time is lost trying to get things done. Details cannot and should not be given, but often we have felt that we were beating our heads against a stone wall and accomplishing little or nothing. However, lads have continued to come, to be trained, and to go out into employment.

One unfortunate feature is that the ones trained in the more highly paid trades have not been able to return to their villages but have had to go to Lahore or some other large town where employment was to be had, and so have been lost to our own church. We have pointed out to the Presbyterian Mission that they have, in their church in Lahore, a large group of workmen who were trained in the B. I. H. with United Presbyterian funds but are now members of the Presbyterian Church, so that it is only just and right that the Presbyterian Church should bear some of the burden of the support of the institution, and, since 1946, we have had an interdenominational Board of Directors, and gradually we are working toward the active co-operation of other missions and churches.

For some time, the matter of handing over control to Nationals has been discussed, and the sudden leaving of the Whitfields brought the matter into sharp focus and a Pakistani Acting-Manager was appointed to take over until action could be taken at the annual meeting of the Board of Directors in May. The man chosen is a fine Christian man who, as pupil and staff member, has been with us for more than twenty years and has carried considerable responsibility. The only missionary family now is Mr. and Mrs. I. G. Lotze who will have a heavy task and must, of necessity, leave a large portion of their duties to the National staff. Mr. Lotze, who is a trained engineer, a graduate of the University of California, will act as Secretary-Treasurer, and will have the responsibility for the training program while the Acting-Manager will be mainly concerned with the business side and production. This will be a most difficult time for all concerned, but we pray that new ideas and methods will result which will eventually be more effective. It is expected that Rev. and Mrs. C. E. McBane, now on extended furlough for special training, will be relocated in the B. I. H. when they return next year.

Since the depression of 1932, the school has managed to keep going as a business concern, supporting the training program by its earnings. A reserve fund, accumulated during World War II when we were used for the training of army Driver-Mechanics and paid liberally, has kept us going since the war and during the troubled years since partition but this fund is about finished, and the school has not been able to balance its budget, even with the generous grant made by Government, so some new plan for the continuation of the work will have to be made and this departure of the older generation and the appointment of a National as manager may be the Lord's will in the re-vamping of the school to fit into a new day and age. We shall look forward with interest to new developments in the B. I. H. while we personally look for some new service for ourselves, since it is most improbable that we shall be able to return.

We continue to believe that *"All things work together for good."*

SUGGESTIONS FOR JULY PROGRAM

Complete the "cumulative-quotation poster" noting the emphasis on various phases of the missionary's life and work. This program completes our Foreign Specials based on the quotation "What do you think of missionaries?" Much favorable comment has been received concerning the helpfulness of the material classified in this way. We are glad to help meet your program needs. (Quotation—Back Cover.

Note "Prayer Cycle," Roll Call and Worship-center suggestions in the "Program Calendar." Make an exploratory study of all the benefits of "by-products" that result from Christian Missions, listing them on chart or blackboard. The great objective is the salvation of human souls, which fact we sometimes forget. Of great importance, though secondary, are the many good things that follow the introduction of the teachings of Christ.—(Editor)

Plant Collecting In Kashmir

By R. R. STEWART, Ph.D.,
Gordon College, Rawalpindi, Pakistan

PLANT collecting in Kashmir is interesting for several reasons. In the first place there is a great variety of plants to be discovered because of the many different habitats. The botanist is always sure to discover a new assemblage of plants if he discovers an area in which there is a new set of conditions.

In mountainous regions the flora changes more rapidly than in the plains because of the effects of altitude. Kashmir is a land of mountain ranges. The outer ranges of the Kashmir Himalaya rise from the Punjab plains. There is therefore a southern foothill fringe of territory with a flora like that of the adjacent Punjab plains and low hills. The climate of this area is subtropical for six months of the year. During the summer, especially before the monsoon breaks, the temperature rises higher than it does in the tropics. There are plants in this part of Kashmir that are to be found from the Indus River to Burma and on to south China and the Philippines.

In ascending the Himalayas the rainfall usually increases with the altitude while the temperatures become lower. The lower foothills are the driest and they support a scrub forest of thorny bushes with a few trees in favored spots where there is a little more water. As one ascends, the small shrubs become taller and more numerous and gradually one finds himself in a rather thin forest of taller plants which now can be called trees. At 4000 feet one will find far more species and more luxuriance than at 2 and 3000 feet.

In the mountains exposure is important and the trees on the sunny southern slopes are different from those in the deeper valleys and on northern exposures. The snow, if there is any, melts much faster on the sunny southern side. This is reflected in the flora. Because deciduous trees require more rain than evergreens they tend to be found in the valley bottoms near streams and on shady hillsides while the conifers tend to colonize ridges and exposed slopes.

The altitude at which plants grow varies with local conditions. Plants usually found above 12,000 feet in the alpine zone may grow at 9000 feet beside a glacier. It may be colder at the bottom of a deep shady V-shaped valley at 4000 feet than in a wide open one at 6000.

The Himalayan slopes are largely covered by forest except for valley bottoms or more favorable hillsides which can be irrigated by the hill people. Terraced fields are found near every village. Not many places yield crops without irrigation and if mountain fields are plowed without terracing the fine soil is soon washed away when there is a heavy rain.

Above the foothill zone most of the forests are evergreen and are of great value in furnishing fuel and timber and also in preventing erosion by checking the swift run off of flood waters.

Not many kinds of conifers grow in Kashmir but it would be hard to overemphasize their importance. There are three kinds of pine. Pinus longifolia is exceedingly common forming pure stands and covering whole mountain sides over vast areas at from 3-6000 feet. This is a three needle pitch pine and tapping for the resin is a profitable forest industry. Next comes a fine five-needle pine which resembles our American white pine. This is called the blue pine and is abundant from 6 to 12,000 feet. The third is Gerard's pine. It grows only in the arid inner valleys. It has large edible seeds, large, that is for a pine. In the winter the barrows of many street peddlers are piled high with pine seeds which are eaten, as we would eat peanuts, by children and adults. The first two pines are important timber trees.

The most valuable wood is that of the deodar, a tree closely related to the Cedar of Lebanon which King David and the Pharaohs obtained from mountains of Lebanon thousands of years ago. It is treasured in the Punjab because it is easily worked, makes good clean boards and is usually left alone by the white ants, one of the great curses of the Punjab plains. Before the trouble over Kashmir large quantities of deodar were floated down the great rivers into the Punjab for use in construction work of all kinds in the plains.

Above 7000 feet the fir, Abies Webbiana, is the commonest tree and it is much used for timber though it is less valuable than the blue pine and the deodar. Its range is usually between 7 and 12,000 feet. A fine spruce is common in some places but does not form pure stands. Then the yew tree, Taxus baccata, is fairly common but the trunk is irregular in shape and not tall enough to be valuable for timber.

There are four junipers. The most important is Juniperous macropoda which is sometimes called the pencil cedar. It grows in the inner arid valleys. Above the tree line three shrubbery junipers often cover rocky slopes and are tending to increase as they are not grazed by the numerous flocks of sheep and goats which are overgrazing many of the alpine pastures and destroying the more edible vegetation.

There is one cypress which is commonly planted in Muslim graveyards. This is the funereal cypress, a straight, tall, narrow tree.

The trees which grow below 5000 feet are chiefly subtropical and unfamiliar, at least in the wild state, to most Americans. There are wild figs, acacias, pomegranates, olives, sterculias, and many more. Above 5000 feet temperate types begin and though the species are different many of them would be recognized by one familiar with American trees. There are evergreen oaks, a fine horse chestnut, several maples, two elms, a couple of kinds of ash, several kinds of Celtis, the English walnut, a hazel, a white birch, cherries, mulberries, and hawthorns to mention the commonest.

Many of the shrubs are similar to ours such as roses, viburnums, dogwoods, a hazel, rhododendrons, honeysuckles, raspberries, barberries, clematis, and elderberry, daphnes and numerous kinds of willow.

The temperate zone is roughly from 5 to 9000 feet, and then come the subalpine and the alpine zones. The tree line in Kashmir is about 12,000 feet and the snow line at 14,000, though there are places where it is much higher. In many places a zone of white birches forms the tree line.

Above the birches there are junipers and numerous shrubs and herbs on the rocks and ridges and a different group of plants on the meadows and open slopes. Above the tree line the shrubs become smaller and smaller until some of them are to be found creeping on the ground as in places on the Arctic tundra.

On the alpine meadows and the mountain tops and passes there are many sedges, grasses, and scores of handsome wild flowers similar to those of the arctic regions of both hemispheres. Here grow wild the handsome wild flowers, popular in the rock gardens of Europe and America. There are hundreds of kinds of flowers and the cliffs and meadows, as in the Rockies and in Switzerland, are riots of color in July and August. Primulas, gentians, violets, geraniums, wall flowers, cresses, many species of Corydalis and Pedicularis, yellow poppies, buttercups, anemones, columbines, larkspurs, aconites, spurges, and a host more, delight the eyes of those who take the trouble to climb high. Others are unknown to the gardens of North America.

The blue poppy is an alpine rock plant which is much sought by tourists in Kashmir just as tourists in Switzerland search for the edelweiss. The edelweiss is not a rarity in Kashmir and acres of it can be found in some places.

A second reason why the flora of Kashmir is interesting to me is that there are still parts of the state which have not been well explored and new species or new records of plants are occasionally found. A new record means that a plant is known to science, but it has not been previously reported from an area.

Some 2200 flowering plants and a hundred ferns are new on my lists from Kashmir.

Finally collecting in Kashmir is delightful as the mountains, lakes and glaciers are among the finest in the world. Kashmir is like Switzerland, or the Canadian Rockies but on a grander scale. Here are the highest mountains in the world, outside of Mt. Everest, and the longest glaciers outside of the Arctic. One of the Moghul emperors said that if there was heaven on this earth it was Kashmir.

Among the most thoroughly self-deluded people in the world are those who think that in the multiplication of things and possessions happiness or contentment lies.

THE ETHIOPIA MISSION

"Come To The Fair"

By MRS. CARL KISSLING, Denver, Colorado,
former missionary to Ethiopia

"COME to the Fair! Come to the Fair!" This new kind of invitation was heard round about the hills of Ethiopia as hundreds of school children prepared to bring prize animals, their finest and largest samples of vegetables and grain or whatever they grew, in addition to handwork, sewing and craftsmanship to the annual mission fair. Once each year, after rain times were over and harvest was in, the school children flocked to the mission compound to vie with each other for prizes and to view the fine specimens on show.

"My corn stalk is taller than yours! Oh no, mine is the taller! My egg is larger! My goat is the biggest goat!" These were only some of the shouting noises heard, between the bleating and crying of animals, the crowing of proud strutting roosters, and the barking of dogs. It was a gala day. Older folk crowded around to watch the judges and to approve or disapprove as prizes were given.

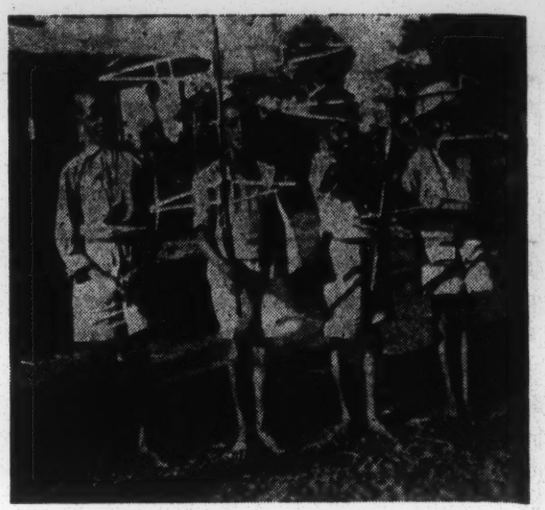
In addition to animal and grain displays the girls brought their embroidery and handwork. The boys ingenuously constructed models of airplanes, wagons, and whatnot out of twigs and branches, leaves and grass, the only materials with which they had to work. Proud was the boy or the girl who walked off with a prize.

At the close of the festivities, athletic events were run off, with racing, high jumping and spear throwing which was the most popular. Each boy strived to show his prowess or fleetness, amid the cheers and laughter of the crowd.

Thus the annual fair held by the mission school at Sayo has proved to be not only entertaining but stimulative in the effort

An Ethiopian farm scene photographed from a painting in colors on parchment by an Ethiopian artist. Note the man ploughing with oxen, and the women planting. Two men are cutting down a tree. The woman at left is bringing in a basket filled with their pancake-like bread made of "tef" (flour).

School boy with some prize animals



Boys with their airplane models

to develop modern agricultural methods among the people. Ethiopia is a fertile land with the rich ground yielding luxuriant crops. However, new methods need to be introduced and encouragement given to the backward people who do not realize the agricultural possibilities which may be theirs.

Agricultural methods date back thousands of years, as crude plows are pulled by oxen, all grain cut by hand, threshed by pounding, and winnowed in the air. Each family will till its small plot of ground, husband a few dairy cows, and eke out a bare existence for themselves in the midst of a land that could feed the entire continent of Africa if properly developed. Cows yield one or two quarts of milk a day, goats give no milk for human consumption, and sheep produce no wool for warm clothing, which is often needed when the cold winds whip across the mountains of Ethiopia. Here is a land waiting for development, a people needing to be taught. The annual Mission Fair is only the beginning of a great work that some day will be done in the agricultural development of Ethiopia.

With the M.A.F. In The Sudan

By MISS MARJORIE FAUGHT,
Sayo, Ethiopia

"HIS eye is on the sparrow, and I know He thinks of me." "The Sparrow" is the name of the Missionary Aviation Fellowship plane which serves the Mission of the North and South Sudan.

Ruth Nichol and I felt the truth of the words of this song as we travelled over 1200 miles with the M.A.F. on our recent vacation in the Sudan. Who would not feel perfectly safe, and confident of God's care, when each flight begins with prayer?

Two years ago we had a vacation in the South Sudan, then the Ethiopian Airlines cancelled their flights to Malakal. This year we thought we would be travelling to Malakal and Akobo with the McClures in their truck. They were planning to return to Akobo to get a truckload of household goods to transport to the new site 20 miles from Gambeila. But the road was not yet open from Gambeila to Nasir, so our plans had to be changed.

We did not know then that we would be using the M.A.F. plane. We arrived in Gambeila on a Saturday morning to find that the plane which was to take us to Malakal had gone the day before. The next government flight was a week later. We did not want to spend a week, in Gambeila! So Dr. McClure wired for the M.A.F. to come to rescue us. We knew that at this time they were flying to Nasir and Akobo to take our missionaries to Malakal for the South Sudan Association which was to meet at Doleib Hill.

They were stationed a little over an hour's flight from Gambeila, and answered our call on Tuesday. That morning a wire

came asking if the field were serviceable, so we packed our suitcases in anticipation. We were just ready to go to the District Commissioner's for lunch when he sent word that the plane was on the way. We had time for lunch with him, and as we were gathering up our things from the rest house, the plane flew overhead. How glad we were to reach the airfield and find "The Sparrow" there waiting for us, and to meet her two consecrated pilots!

This plane is under the M.A.F. which has its headquarters in London. We climbed in and made ourselves comfortable and in an hour were landing at Nasir. We had time for a quick trip to the Mission. We saw the buildings, mostly from the outside. We picked up some more passengers and in another hour landed at Malakal just at sunset. Thus ended our first day of flying with the M.A.F.

That night we spent at the Mission Rest House with the Gillilands, and the next day Dorothy Rankin came to take us to Doleib Hill, our headquarters for the next 13 days. The South Sudan Association was beginning their meeting at Doleib Hill that week. The M.A.F. continued to bring folks for the Association Meeting. The following week they brought two families back from Khartoum, one had returned from U.S.A. and one family from Egypt. We enjoyed staying at the Palms, and sharing it with eight ladies of the South Sudan Mission. Everybody ate together in the common dining room, and the fellowship with the group of 28 was enjoyable and refreshing. Saturday and Sabbath were given to devotional meetings, and the business sessions began on Monday. We could understand some of their problems, and the joys as well as the difficulties of the work because we have worked in two mission fields. Their greatest difficulty is trying to spread out the missionaries over a large area. The doors are wide open; new work must be started as well as adequately staffing the stations.

While at Doleib Hill we visited Wanglel, Atar, and Obel, going to these places by truck and crossing the river by ferry or boat. When the meetings were over, several people had to go to Khartoum and there was room in the plane for Ruth and me.

We had not planned on being able to go such a long distance in such a short time,

Marjorie Faught and Ruth Nichol at end of flight with the M.A.F., at Gambeila

but again the M.A.F. helped us. They took us the 440 miles to Khartoum in less than five hours. We had three full days there and were able to glimpse the work in Khartoum, Khartoum North, Omdurman, and Gereif; and to see the sights and spend some money in the shops!

Our last day at Khartoum we were up before five, and the plane took off at 6:30. We stopped for lunch at Doro, a Sudan Interior Mission station, and the local headquarters for the M.A.F. We enjoyed seeing the station, meeting the folks and having lunch with the family of one of the pilots. Then we took off for Nasir, had another quick trip to the Mission, dropped one passenger and picked up another for Akobo.

We reached Akobo just at sunset and it seemed almost too good to be true that we were really there. Since the McClures started that station among the Anuaks in 1938 we have followed the work with our interest and our prayers. We enjoyed a quiet and cool Sabbath day there. Cool because of the unusual rain that fell during the night. I think our hostesses were sorry we could not experience the real hot weather of Akobo!

(Continued on Page 624)

THE SOUTH SUDAN MISSION

Agricultural Experiment

By MR. and MRS. CHARLES E. JORDAN,
Nasir, Upper Nile Province, The Sudan

SOME of you may wonder what business the mission has doing agricultural work at all, but it is plain to those of us who are on the field here in the South Sudan. The people are strictly agricultural. Until these last few years every person made his living directly from the land, either through growing crops or grazing cattle. But what a poor living it was! Every year in one part or another of this land the people are hungry and have to beg food in another region. This hunger is caused by many things:

(1) They have little variety in their diet. Other than milk and fish, about their only other food is grain sorghum, called dura. If the dura crop fails, the people are hungry.

(2) The economic system discourages them from raising more than enough for the year's food. If they raise more food than for their immediate needs, they know it will be begged from them by their relatives and friends.

(3) Their implements are so primitive that even if they so desired, they would be unable to cultivate larger fields.

OUR AIM

Our aim is the same as that of any other missionary—to bring people to a saving knowledge of Christ. How can this be done better than by showing forth His love? As He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As Jesus went about spreading the good news and forgiving sins, He also fed and healed and helped whenever possible. Preaching will not stand alone. As James wrote, "Faith, if it hath not works, is dead." We have many opportunities to speak to people about spiritual life as we minister to physical needs.

OUR PROGRAM

Some agricultural work was started by the Sudan government about 50 years ago. Their aims, however, are different from ours, in that they want to develop products for export. By admission of some of the government officials themselves, these experiments have not been a success. In the last two years the government has been putting a renewed emphasis on Agriculture, realizing that clerical and teaching professions can not absorb the educated boys.

The mission has seen the need of training that can help to build Christian families and Christian villages. We think one of the best ways, for an agricultural people to do this is to improve the agriculture, and to use all our contacts in soul winning and spiritual nurturing. Agricultural training can help in many ways, some being:

(1) Boys so trained can use their talents in their home villages and to improve the family way of life.

(2) At the time of their agricultural training they also receive religious training and encouragement.

(3) The living standard will be raised, making it possible to support the church.

This past year I attempted to start a training center at Nasir. We started with a small plot of ground, borrowed buildings, a few native cows, and twelve young men. These boys were failures scholastically, and had no hopes of further education, but realizing that sometimes such students turn out to be quite good at manual skills, and that these were the only boys available for my experiment, we plunged ahead.

There was no textbook, no prepared syllabus, and no trained native teacher; only myself with my agricultural background and three years' experience in this land. This first year I am sure we learned as much by our failures as we did by our successes.

I tried to give the boys in addition to agricultural training, also training in anything that would help them to have better homes and equipment in their villages. Some of this work included fishnet weaving, making rope from locally grown sisal, simple carpentry, and bricklaying.

We had some experiments in cultivation, seeding, and fertilizing. Our experiment in deep digging the soil before planting proved a great success over the native way of surface hoeing. Also, a piece of land which had been idle for many years until this year showed us how the soil can become run

down with continuous cropping. The fertilized fields and those with which we had planned rotation of crops did not show up any different from the untreated check plots the first year. Our experiment with making silage did not produce silage, but it did show us how to do it better another year. We tried both raising and eating some crops new to these people.

On trips to the barn the students saw what an improvement a few cents worth of screen wire can make on a native barn. We also made stanchions from native materials to hold the cows while they are being milked, and we sent the cows to graze early in the morning instead of waiting until the heat of the day. We fed the calves and milking cows grain and salt to increase the milk supply. All of these were new and interesting projects for these boys.

OUR RESULTS

We realize that one of the hardest things we have to do is not to teach ways of self improvement, but to get the people to want to improve themselves. There is small incentive for the person who wants to remain a true member of his tribe, for he knows that anything he gets over and above daily subsistence will be begged from him by other people. The climate here is very de-energizing. The Nilotics have many generations of inertia in their heredity and environment. No one before tried these new things. Even with all these handicaps we can see the beginnings of a new outlook.

The background of these people is steeped in sin and superstition, but we know the answer to that. It is Christ Jesus, and Him crucified. All we need, and all we need to preach, is perfect faith in Him.

THE NORTH SUDAN MISSION

The El Obeid Club As Seen By A Sudanese

By MR. and MRS. WILLARD GALLOWAY, El Obeid, The Sudan

"I came to El Obeid from Dinka land about 300 miles to the South. I heard from my brothers that there was a school here where Dinkas could live and that there was talk about Jesus. I didn't want to learn to read and I didn't know who Jesus was. I just wanted to make all the money I could and return to my village when the rains set in. But I would sleep there.

"Things seemed strange about this place at first. The electric lights were amazing and nice, only that the Sir turned them off each night before we were ready. And water came out of a funny little thing I could not turn off at first. The talk seemed strange too, because the Nubas and the Sir always said things in Arabic. I wouldn't have understood anything at the time of prayers each night if Qual hadn't interpreted. But now I can understand some Arab talk, and can talk to the Sir without anyone to help me. They sing strange songs at this time of prayer, as they call it, when the Sir makes us all leave our cooking to come to sit together. The songs are all about Jesus, he says. I don't remember most of the stories the Sir tells each night, but he keeps saying that Jesus came to save us all from our sins and that Jesus doesn't like drinking. He says too that the witch doctors have no power, and that there is no use in charms I bought from the Arabs. But I don't know.

"Each night there are classes. I guess that is why my brothers call this place a school. After I saw some of the other Dinkas reading this Arab talk, I thought it would be nice if I could too. So I'm in the first class with some Nubas and Nuers and Arabs. A Nuba teaches us, and the Sir teaches class III. There is one night, though, that the Sir says is different. We have a longer story, more prayers, and more songs. Then he shows pictures—church he calls it. But we Dinkas don't know how to pray yet like the Nubas.

"One night a Nuer and a Dinka brother fought. It wasn't about anything important, but because they began to beat each other, the Sir said they couldn't sleep and live here anymore. They say too, that he will not let anyone drunk stay here either.

"I am going back to my village soon, but if I ever return to El Obeid, I am going to stay here again. This place is different and the talk is good."

Worship Service

By MRS. JAMES R. LEE, Bellerose, New York

THEME
BIBLE PRAYERS

THE APOSTLES PRAYED

Read: Luke 11:1-13; Ephesians 4: 13-16.

Call to Worship:

"Lord, in this hour of tumult;
Lord, in this night of fears,
Keep open, O keep open
My eyes, my ears!"

"Not blindly, not in hatred,
Lord, let me do my part;
Keep open, O keep open,
My mind, my heart."

Amen.

Prayer Hymn:

"O God, Our Help in Ages Past."

Meditation:

"O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod.
Lord, *teach* us how to pray."

Prayer is getting hold of God. It is not what it can give to us in a material way that is important, but what it can do for us in our spiritual need. It brings us into the living presence of God, our heavenly Father.

If we turn to Jesus' practice of prayer, we will discover that He used prayer to help other people. He prayed for His friends, that they might be like Him, united in His spirit. He prayed for His disciples by name.

The Bible describes Christian discipleship beautifully and simply as walking with Jesus. The first disciples were those who walked with Him over the quiet hills and beside the sea, along the crowded streets of towns. His disciples today are still those who walk with Him.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."

Walking with Jesus demands agreement with Him. Perfect agreement demands practice in the ministry of prayer. God does not ask us all to be ministers or missionaries or Bible teachers, but He does call all of Jesus' disciples to share in the kingdom responsibility through prayer. It is through giving ourselves to Christ in prayer that we become true disciples.

Years ago a boy listened to a missionary tell the story of people who needed to hear of God's love. When the offering plate was passed, other people put on it their gifts of silver that the story of God's love might go out to those who had never heard it. The boy dropped on the plate a slip of paper on which was written a single word, "Myself." He had nothing else to give. He did not know where or how God might use him, but he offered his life in that moment for any work God might have for him.

Let us think of the words of the disciples, "Lord teach us to pray."

Lord, teach *us* to pray, that we may be used to further the work of Thy kingdom.

Closing Prayer:

Dear God, the Father of our Lord Jesus Christ, give us this day the virtue of patience. Let us not demand that mankind shall be made over in a moment. Bestow on us the long view with its trust in Thee. May we offer ourselves to be sown seed in the furrows of the world, confident that Thy good time will bring the harvest in. In Jesus' name. Amen.

DAILY BIBLE READINGS

By REVEREND LESLIE B. FLYNN

FOR THE MONTH OF JULY

Day:	*Read all of*:	*Or select*:
1	2 Kings 15-17	(Ch. 17)
2	Hosea 1-4	(Ch. 4)
3	Hosea 5-7	(Ch. 5)
4	Hosea 8-10	(Ch. 9)
5	Hosea 11-14	(Ch. 11)
6	2 Kings 18, 19	(Ch. 19)
7	Isaiah 1-3	(Ch. 1)
8	Isaiah 4-6	(Ch. 6)
9	Isaiah 7-9	(Ch. 9)
10	Isaiah 10-12	(Ch. 11)
11	Isaiah 13-15	(Ch. 15)
12	Isaiah 16-18	(Ch. 18)
13	Isaiah 19-21	(Ch. 21)
14	Isaiah 22-24	(Ch. 24)
15	Isaiah 25-27	(Ch. 26)
16	Isaiah 28-30	(Ch. 28)
17	Isaiah 31-33	(Ch. 32)
18	Isaiah 34-36	(Ch. 34)
19	Isaiah 37-39	(Ch. 38)
20	Isaiah 40-42	(Ch. 40)
21	Isaiah 43-45	(Ch. 44)
22	Isaiah 46-48	(Ch. 46)
23	Isaiah 49-51	(Ch. 51)
24	Isaiah 52-54	(Ch. 53)
25	Isaiah 55-57	(Ch. 55)
26	Isaiah 58-60	(Ch. 59)
27	Isaiah 61-63	(Ch. 61)
28	Isaiah 64-66	(Ch. 65)
29	Micah 1-4	(Ch. 2)
30	Micah 5-7	(Ch. 5)
31	Nahum 1-3	(Ch. 1)

From American Tract Society

(See Bible-reading plan, Dec. Magazine, p. 225.)

ANSWERS TO BIBLE READING QUESTIONS IN MAY MAGAZINE

(Proverbs, Ecclesiastes, S of S, 1 Kings 5-7, 2 Kings 1-14, Joel, Jonah, Amos)

111. Proverbs 1:7
112. Prov. 4:18,19
113. Prov. 6:6-11
114. Prov. 6:16-19
115. Prov. 15:17
116. Prov. 17-28
117. a. Prov. 22:1; b. Prov. 27:1-2; Prov. 29:25
118. Prov. 22:6
119. Prov. 31
120. Eccl. 9:4-6
121. Eccl. 12:13,14
122. S of S. 2:15
123. 1 Kings 5
124. 1 Kings 9:2-9
125. 1 Kings 10:7
126. 1 Kings 11
127. 1 Kings 11:43; 12:20
128. 1 Kings 17
129. 1 Kings 21
130. 2 Kings 2:9
131. 2 Kings 5:27
132. 2 Kings 9,11
133. Jonah 1:3
134. Joel 2:31
135. Amos 7:14,15

Through the Bible In 1952

QUESTIONS ON JULY BIBLE READINGS

(*2 Kings* 15-19, *Hosea, Isaiah, Micah, Nahum*)

136. For what one "not-right" thing did God smite King Azariah?
137. What other kings did "that which was evil in the sight of the Lord"?
138. What brought the reign of King Hoshea in Samaria to an abrupt end?
139. Who was Hosea's wife? What type of woman was she?
140. "Half-baked" as referred to non-normal people today stems from which verse in Hosea?
141. History refers to what king of Judah as "good King....."?
142. How did daughters of Zion manifest their haughtiness? What was the punishment for their pride?
143. Who said, "I am undone; because I am a man of unclean lips . . ."?
144. What significance attached to naming of a child "Mahershalal-hash-baz"?
145. Which chapter in *Isaiah* is a beautiful description of peace?
146. Complete: "Behold, God is my salvation; I will trust him....."
147. What is said of "Lucifer"?
148. Which chapters in *Isaiah* voice prophetic threatenings against many nations?
149. Complete this description of Christ's kingdom: "The desert shall....."
150. What was Hezekiah's prayer? How answered?
151. What ailment was cured by a lump of figs?
152. What reference to John the Baptist is found in *Isaiah?*
153. A prescription for "renewing strength" —for "running and not being weary"?
154. Where found: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else"?
155. Which O. T. chapter is a prophecy of Christ's passion?
156. Complete: "We are the....and thou our....."
157. What do Isaiah and Micah say about plowshares and swords? In your reading last month what did Joel say about them?
158. What doth the Lord require?
159. Nahum ascribes what majestic attributes to God?
160. What woes in Nineveh indicate divine displeasure?

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

JOURNEYING THROUGH PALESTINE

THE morning mail came in as usual; in it was a great variety of letters, papers, magazines and advertisements. Some of these envelopes must contain subscriptions, so they must be carefully put aside. Was there a family letter? Not this morning but surely there would be one in the afternoon mail.

Then I noted an unusual envelope. What could it be? Curiosity demanded that I open this one first. What a surprise! In the very first sentence was the question—"Would you be interested in a Bible Lands Tour?"

The answer of course would be: "certainly, very much interested" with the mental reservation—"Impossible."

Then another question: "Would you be willing to act as hostess to a large party of one hundred members on such a tour?"

This was becoming very exciting—

When would it be?

"In the summer," was the answer, right there in print.

"Could I plan it?"

Yes! The large July-August Magazine of approximately two hundred pages would be on the press, and partially printed. I felt sure of the help of an efficient person who could look after the last details.

I could hardly wait to read the rest of the mail; I was already in my mind treading those sacred hills.

Very soon I sent my answer, and then the plans for this proposed journey occupied all idle moments.

On June 19 I found myself in company with ninety-eight others of our party on board the *Alesis* bound for the Holy Land. There were two other parties with fifty-eight and twenty-three persons respectively making the same journey.

With so many people of similar tastes the sea voyage proved to be a time of great profit. Every morning there was a lecture on European Art, and every afternoon there were two Bible lectures, one by the leader of our party on "Bible Customs, illustrated in the life of Palestine today," the other by Dr. Andrew W. Blackwood of Princeton Theological Seminary on "Biblical Characters in Their Geographic Setting."

Any day one could look down the row of deck chairs and see many passengers poring over their Bibles in preparation for next day's lectures. Regular church services and prayer meetings were conducted weekly.

"The smoothest sea in twenty years," according to the captain, made every new day a delight. The first stop at Ponta Delgada revealed a new world. But a lovely Christian service was one of our sweet experiences as we worshipped in the little Protestant church—the only one in the Azores. We found a Scottish church in Madeira Gibraltar was just like the picture—minus the advertisement! By the aid of glasses we had a fine view of this great fortress, the key to the Mediterranean.

A few days later we came to Athens, city of Pericles, Socrates, Plato, Aristotle and Demosthenes! Immediately upon arrival we were taken to the Hill of the Muses where we had a never-to-be-forgotten moonlight view of the Parthenon and the cities of Athens and Pericles. In the morning we visited ruins of old temples erected in the days of Ezra and Nehemiah. The Parthenon, though in ruins is the chief architectural legacy of the golden days of Greece.

Even amid the stirring, compelling beauty of the age-old columns, our eyes turned instinctively toward another spot—Mars Hill, which meant

more to us than the Acropolis. Later we gathered there and joined in a brief service. There we heard read Paul's words to the questing Athenians. Our hearts were full of gladness because we had always known the God and Father of our Lord Jesus Christ, of whom Paul preached.

My most treasured memory of Athens was the meeting with some Christian workers. At the close of the meeting we were greeted by Dr. Mary Kalopthakis. We knew she was here for had we not her biography in a former Mission Study book. We had a delightful visit in her home with her sister and brother and the pastor of Greek Presbyterian church.

Constantinople was our next stop. The city is now called "Istanbul." From the shore the view is magnificent but the nearer view is disappointing. The hills and the mosques present an imposing picture but "Ichabod" might be written over this once famous city: its glory has departed.

Retracing our steps back into the Mediterranean on a Sabbath morning we passed the isle called "Patmos." Opening our Bibles we read again, passages that John wrote when he "was in the Spirit on the Lord's day." As we meditated on those words our own hearts were "strangely warmed."

On the 27th day of our journey we arrived at Jaffa. Even the high waves and the quarreling, shrieking boatmen who rowed us to shore could not make us forget that soon our feet would "stand within thy gates, oh Jerusalem."

The party was now divided; our one half started northward by motor visiting Haifa, Mt. Carmel, Beirut, Baalbek, and Damascus, coming back to Tiberias on the Sea of Galilee, Nazareth, Schechem and Jerusalem.

From this point we visited Jericho, the Jordan, the Dead Sea, Bethlehem, Hebron and Kirjath Sepher, where Dr. M. G. Kyle was, at that time, carrying on wonderful excavations.

Constantly we were reminded that the men who penned the Bible knew the land and knew the people of the land. There were fishers mending their nets by the sea-side; women drawing water; oxen treading out the grain on the threshing floors and shepherds watering their flocks.

Always, always we met the camel trains carrying burdens. Madelaine Sweeny Miller has expressed my own feelings about a camel train:

"I cannot describe, I cannot explain
The thrill I get from a camel train,
A camel train with its burdens and bumps
And beads and bells and laden humps,
As it comes from the markets of old Bagdad
With silks and rugs I would like to have had;
A camel train by its donkey led,
A camel train with its cords of red
A camel train on thistles fed
Yet stalking along with a regal tread!

"I've tried and tried, but it's all in vain
To describe the charm of a camel train.
You must go yourself to Asia's edge
Or Nazareth's hills with their cactus hedge,
And you'll follow yourself the caravan
On trails that were old when towns began."

We traced Israel's history down through the ages, we listened to the prophets, we followed the apostles in the founding of the early Christian Church, but always were we conscious that we were treading those hills whereon the Master walked. Some had their most precious experience when we sat together on a Sabbath morning on the very edge of the Sea of Galilee looking over the scenes that Jesus saw. We listened to a fine sermon based on Peter's walking on the water and the testimony of the disciples: "Of a truth Thou are the Son of God."

To the accompaniment of the gently lapping waves we sang:

"Oh, Galilee, blue Galilee
Where Jesus loved so much to be,
Oh Galilee, dear Galilee,
Come sing thy song again to me."

There are many holy places pointed out and shrines set up that detract from the enjoyment of a visit to Palestine. Some smile at the name "Holy Land" but however much the history of this land may contradict the term, this is a Holy Land, because God set His chosen people here, and here He revealed His marvelous love through Jesus Christ who worked out the great plan of salvation for the world.

The Most Unforgetiable Character I've Met

By MISS ANNA B. CRISWELL, Clarinda, Iowa, retired missionary, Egypt

She lived in the village of Zerabi near Assiut and long ago had had a few years of training at P.M.I. She made full use of all she received, for with little help and no financial reward she conducted a small school for the children of the village and was a loyal helper in the church. She had one daughter, Bitoleya, and was determined that she should have a good education. Somehow she managed to send her to school year by year.

It was because of this daughter that we went to the village a few years ago. God had called Bitoleya home. We knew how the mother Sitt Hilana loved her and we dreaded the scene of sorrow we would find. According to custom the house would be filled with women robed in black from head to foot, sitting on black-covered cushions on the floor and weeping and wailing loudly. We did not think that Sitt Hilana would go to the excess of the other women but we were not prepared for what we found. She met us with a quiet composed manner. Her spirit had spread to the mourners in the house.

We had gone to comfort her but found that she had found the comfort she needed. Before we realized it she was standing on the divan where all could see her and was pouring out her heart to God in prayer. She acknowledged that God does all things well, and said that He had honored her home by calling her daughter to serve Him in heaven. She asked for grace and strength to carry on without her.

That summer she and Bitoleya had been conducting a Daily Vacation Bible School. A big group of children attended. When they heard that a severe attack of typhoid fever had ended in the death of their teacher they cried, "Who will teach us now?"

It was due to the determination and faith of this little woman that the daughter had finished her education. When she was within two years of getting the coveted diploma her brother objected to her return to school. He said that she had had enough education and it was a disgrace for a girl of her age to be away from her own home. When Bitoleya insisted that she must go, he picked up his weaver's beam and threatened to strike her. The mother hurriedly pushed her into the bedroom and locked the door. The brother thought the matter settled but he had not reckoned on the spirit and courage of his mother. After some days he left home with a camel load of his rugs for sale. When he was well out of the way, Sitt Hilana quickly put Bitoleya on another camel and started her off to school. There was no further objection from the brother. She was graduated from the P.M.I., and became a very efficient and faithful teacher.

In the years that followed the daughter's death Sitt Hilana continued to help the church in Zerabi by teaching the women in their homes and comforting them in times of sorrow. She frequently visited the P.M.I. and her gentle manner and sweet smile were a blessing to us all. A few years ago God called her home and I am sure that she and Bitoleya are serving God as happily together in heaven and as fruitfully as they did in Zerabi.

*Miss Criswell is at home in Clarinda, Iowa, since her retirement from mission work in Egypt in 1950, after having served there for six terms. She is a graduate of Tarkio, Missouri High School, and Tarkio College. At the time of her retirement she was serving as the beloved principal of Pressly Memorial Institute in Assiut, Egypt.

NEWS FROM AFAR

Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

CYCLING ALONG

As I cycle along, I have learned from the wheel
Many lessons of life on the side:
Of the people who all are afraid of a fall,
They will not very soon learn to ride;
Nor the ones who give up when they get a bad bump.
It is courage we need in the right.

When two cycle together, the thorns in the path
Are a danger for him at the head,
And thru sand it is easier pulling the wheel
In the tracks where the other has led
It is wisdom to follow where many have gone
And to heed the remarks that were said.

It is foolish to follow whomever you meet
And to heed what the ignorant say.
It is better to follow the one who can tell
Where the watering ditches will lay
And will lead to the place we are wanting to go
By a light that will shine on our way.

In my haste and in carelessness rode on a ridge
Then I wobbled and fell on that day.
Do not rush into trouble, around may be good.
I have thought, "I will stop and will pray
To the guide who has traveled the earth's roughest roads,
For He'll hear every word that I say."

I need help for my cycle on ridges and bumps,
By a man who will lift and is strong.
I have slipped in a hole just acrossing a pole
When I took a light step that was wrong
Look at me, I'm with thee to the end of the world.
Cast your burden on One who is strong.

The first lesson one learns is to look at the place
Where you're wanting to go and you will.
It is danger to look at the thing to avoid.
You're afraid of a slip and you will.
Let us look at the beautiful, lovely and true.
And avoid every thought of the ill.

As I cycle the road or a path thru the field,
Then with pleasure I think of the Word
And the bicycle carries its message of life
That the lost may be saved who have heard.
From the highways and byways the guests will arrive
For the feast in the joy of the Lord.

—Theresa I. Brownlee

The South Sudan

MRS. A. MAC ROY, Editor, The South Sudan

OPEN EYES AT AKOBO

The Arnolds broke all records for new missionaries traveling to Akobo. On Tuesday night the station was thinking about our arrival in Port Sudan, and Wednesday noon we flew in via Mission-Aviation Fellowship and fell breathlessly into unbelieving arms—27 days from New York!

From the air Akobo was just a patch of mushroom roofs in the monotony of grass. But once we landed, our eyes and ears bulged with new sights, sounds and impressions.

The first was an overwhelming sense of homecoming: We'd studied, planned, prayed toward these people for two years—now we were home! The complete selflessness and generosity of everyone here amazed us and warmed our hearts. Because of a six-month freight delay in Port Sudan we arrived like "Poor Relations" with just our four suitcases of clothes. We were treated like visiting royalty for ten days. Then we were moved into Hoekstra's Pokung house with Swart's canned goods, Roodes' toys, McClure's furniture, the girls' mosquito nets, and Crandall's trained servants. Doing for and being done for certainly welds an iron bond between a mission and her newcomers.

Quite unwillingly, our next impression was about army ants. Our first night in Akobo we were covered with black biting ants swarming through our tukl. Since then we've been invaded by larger red ones, which also cling and bite like fury. These ants move in rivers, sometimes a foot wide, through anything in their path. The only weapons we have are a wood ash or gammexon powder barrier and DDT spray. Stamping, pajama-clad figures with lanterns and flit guns and screaming children are common midnight scenery around here. Sometimes the ants come in droves. Then the family vacates the house until the ants have finished their pilgrimage. The one compensation for the inconvenience is that the house will be spotless when the family returns, for not a spider or a bug will escape their ravenous appetites.

The sight of a plump lizard skittering up a wall troubles us at first. But already we have become quite fond of these mosquito, fly-eating friends and find ourselves watching with fascination three or four lizards pouncing on bugs at a lighted window. We also have a "pet" toad who periodically jumps out of our shower drain, hops lazily around the house till he is bruskly dismissed, only to show up a day or so later.

The Anuaks themselves are a constant source of enrichment to us. From the kodachromes we had seen at home in the States it was hard to distinguish individual personality or physical differences. Now that we know some of these people of gleaming black skin, we're convinced that they photograph poorly. There are faces about us that could be duplicated anywhere at home: the bitterness of a complaining old woman, the laughter of our easy-going cook, the radiance of a young Christian mother, the dignity of an elder, the eagerness of a "quarterback" waterboy. One of our first days here we watched, and heard, a wife berating her departing husband for a whole field's distance. We had to chuckle to ourselves that people certainly are the same the whole world over. We've met pride, arrogance, laziness, moodiness, gossip, criticism, and all the other sins in these people, just as in our own. But perhaps because their life is more simple, they seem to be more outgoing, more friendly than some of us. This is especially true of the Christians, who without self-consciousness or shame,

give God all the credit for the miracles in their lives.

This soil is really incredible. After a rain it is just like the clay children model in kindergarten, clinging to our shoes until we are walking as if on stilts. It's no wonder everyone goes barefooted here during rainy season. In dry weather the ground dries and cracks to concrete brittleness that cuts and burns our feet. Maintaining an air strip means hard work and gardening takes positive genius.

The beauty in this flat country compensates for the "hills of home." There is so much open sky and nothing to interfere with moonlight and stars at night. Except at sea, we've never seen sunsets to compare with these at Akobo, where we can see color reflected in every part of the heavens.

And the birds are simply unbelievable. They swoop in flocks across the sky or roost in threes like huge blossoms of color. The most common bird in this country, the durra bird, is a miniature symphony of scarlet and black. We've seen yellow birds, copen blue birds, white birds. There are ducks, egrets, cranes, storks, guinea fowl, and countless others. Even the crow has majesty, with sleek blue-black body and his crisp white collar and vest. Because he is three times as large as our American crows he is that much more arrogant and raucous.

The Anuak language has beauty too, not only in its singing *ng, ny,* and *ch* sounds, but in its expression. The Anuak greeting, *dery yot* means literally "Is your body light?" and one of our elders at prayer meeting prayed that "we all nurse at one breast," a perfect plea for Christian oneness.

But the greatest beauty is the Anuak Christian. The singing of the native church would put most of our home congregations to shame. The courage with which this handful of people face superstition and lifelong fears is inspiring. One young mother in particular has filled our hearts full. Her fourth son became very sick a few weeks ago, with high fever and convulsions. The nurse gave penicillin, sulfa, paludrine, aralan, but nothing seemed to help. The mother prayed over the child two days and nights with a faith like rock. Her prayer was simple—"God, this baby is yours. You gave him to me. The child belongs to you." And God gave her baby back to her when medicine had failed!

Our God, we pray for open eyes and ears, for loving hearts to behold all your beauty, all your goodness, among your people in this new land. Amen.

Mrs. Paul E. Arnold

I do not thank Thee, Lord, that I have bread to eat while others starve;
Nor yet for work to do while empty hands solicit heaven;
Nor for a body strong while other bodies flatten beds of pain,
No, not for these do I give thanks.

But I am grateful, Lord, because my meager loaf I may divide;
And that my busy hands may move to meet another's need;
Because my doubled strength I may expend to steady one who faints.
Yes, for all these do I give thanks.

—*Selected*

Editorials

SUMMER CONFERENCES

The great amount of publicity being circulated on Summer Conferences indicates that the conference-minded person could shuttle constantly from one profitable summer conference to another between Memorial Day and Labor Day, if he chose to do so. Few would have time, finances or desire to be perpetual conferees, but everyone could profitably consider attending at least one of the many made available by our denomination.

Shortly after this June Magazine arrives in homes throughout our land, a representative group of women and girls will be packing suitcases to go to the WGMS Convention. At Detroit they will hear first-hand reports from our WGMS Board of Directors, and from missionaries.

The Board of Christian Education announces 38 camps and conferences on congregational, presbyterial or synodical levels, to be held in beauty spots that extend from the Atlantic to the Pacific.

Two of our camps, at least, feature varied conferences and activities throughout the entire summer for United Presbyterians—Camp Fairfield and Camp Lambec, both in Pennsylvania.

Camp Fairfield, beautiful for situation, features special weeks for S.S. Superintendents, families, women, deacons, trustees, elders, youth.

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The South Sudan

MRS. A. MAC ROY, Editor, The South Sudan

OPEN EYES AT AKOBO

The Arnolds broke all records for new missionaries traveling to Akobo. On Tuesday night the station was thinking about our arrival in Port Sudan, and Wednesday noon we flew in via Mission-Aviation Fellowship and fell breathlessly into unbelieving arms—27 days from New York!

From the air Akobo was just a patch of mushroom roofs in the monotony of grass. But once we landed, our eyes and ears bulged with new sights, sounds and impressions.

The first was an overwhelming sense of homecoming: We'd studied, planned, prayed toward these people for two years—now we were home! The complete selflessness and generosity of everyone here amazed us and warmed our hearts. Because of a six-month freight delay in Port Sudan we arrived like "Poor Relations" with just our four suitcases of clothes. We were treated like visiting royalty for ten days. Then we were moved into Hoekstra's Pokung house with Swart's canned goods, Roodes' toys, McClure's furniture, the girls' mosquito nets, and Crandall's trained servants. Doing for and being done for certainly welds an iron bond between a mission and her newcomers.

Quite unwillingly, our next impression was about army ants. Our first night in Akobo we were covered with black biting ants swarming through our tukl. Since then we've been invaded by larger red ones, which also cling and bite like fury. These ants move in rivers, sometimes a foot wide, through anything in their path. The only weapons we have are a wood ash or gammexon powder barrier and DDT spray. Stamping, pajama-clad figures with lanterns and flit guns and screaming children are common midnight scenery around here. Sometimes the ants come in droves. Then the family vacates the house until the ants have finished their pilgrimage. The one compensation for the inconvenience is that the house will be spotless when the family returns, for not a spider or a bug will escape their ravenous appetites.

The sight of a plump lizard skittering up a wall troubles us at first. But already we have become quite fond of these mosquito, fly-eating friends and find ourselves watching with fascination three or four lizards pouncing on bugs at a lighted window. We also have a "pet" toad who periodically jumps out of our shower drain, hops lazily around the house till he is bruskly dismissed, only to show up a day or so later.

The Anuaks themselves are a constant source of enrichment to us. From the kodachromes we had seen at home in the States it was hard to distinguish individual personality or physical differences. Now that we know some of these people of gleaming black skin, we're convinced that they photograph poorly. There are faces about us that could be duplicated anywhere at home: the bitterness of a complaining old woman, the laughter of our easy-going cook, the radiance of a young Christian mother, the dignity of an elder, the eagerness of a "quarterback" waterboy. One of our first days here we watched, and heard, a wife berating her departing husband for a whole field's distance. We had to chuckle to ourselves that people certainly are the same the whole world over. We've met pride, arrogance, laziness, moodiness, gossip, criticism, and all the other sins in these people, just as in our own. But perhaps because their life is more simple, they seem to be more outgoing, more friendly than some of us. This is especially true of the Christians, who without self-consciousness or shame,

give God all the credit for the miracles in their lives.

This soil is really incredible. After a rain it is just like the clay children model in kindergarten, clinging to our shoes until we are walking as if on stilts. It's no wonder everyone goes barefooted here during rainy season. In dry weather the ground dries and cracks to concrete brittleness that cuts and burns our feet. Maintaining an air strip means hard work and gardening takes positive genius.

The beauty in this flat country compensates for the "hills of home." There is so much open sky and nothing to interfere with moonlight and stars at night. Except at sea, we've never seen sunsets to compare with these at Akobo, where we can see color reflected in every part of the heavens.

And the birds are simply unbelievable. They swoop in flocks across the sky or roost in threes like huge blossoms of color. The most common bird in this country, the durra bird, is a miniature symphony of scarlet and black. We've seen yellow birds, copen blue birds, white birds. There are ducks, egrets, cranes, storks, guinea fowl, and countless others. Even the crow has majesty, with sleek blue-black body and his crisp white collar and vest. Because he is three times as large as our American crows he is that much more arrogant and raucous.

The Anuak language has beauty too, not only in its singing *ng*, *ny*, and *ch* sounds, but in its expression. The Anuak greeting, *dery yot* means literally "Is your body light?" and one of our elders at prayer meeting prayed that "we all nurse at one breast," a perfect plea for Christian oneness.

But the greatest beauty is the Anuak Christian. The singing of the native church would put most of our home congregations to shame. The courage with which this handful of people face superstition and lifelong fears is inspiring. One young mother in particular has filled our hearts full. Her fourth son became very sick a few weeks ago, with high fever and convulsions. The nurse gave penicillin, sulfa, paludrine, aralan, but nothing seemed to help. The mother prayed over the child two days and nights with a faith like rock. Her prayer was simple—"God, this baby is yours. You gave him to me. The child belongs to you." And God gave her baby back to her when medicine had failed!

Our God, we pray for open eyes and ears, for loving hearts to behold all your beauty, all your goodness, among your people in this new land. Amen.

Mrs. Paul E. Arnold

I do not thank Thee, Lord, that I have bread to eat while others starve;
Nor yet for work to do while empty hands solicit heaven;
Nor for a body strong while other bodies flatten beds of pain,
No, not for these do I give thanks.

But I am grateful, Lord, because my meager loaf I may divide;
And that my busy hands may move to meet another's need;
Because my doubled strength I may expend to steady one who faints.
Yes, for all these do I give thanks.

—Selected

Editorials

SUMMER CONFERENCES

The great amount of publicity being circulated on Summer Conferences indicates that the conference-minded person could shuttle constantly from one profitable summer conference to another between Memorial Day and Labor Day, if he chose to do so. Few would have time, finances or desire to be perpetual conferees, but everyone could profitably consider attending at least one of the many made available by our denomination.

Shortly after this June Magazine arrives in homes throughout our land, a representative group of women and girls will be packing suitcases to go to the WGMS Convention. At Detroit they will hear first-hand reports from our WGMS Board of Directors, and from missionaries.

The Board of Christian Education announces 38 camps and conferences on congregational, presbyterial or synodical levels, to be held in beauty spots that extend from the Atlantic to the Pacific.

Two of our camps, at least, feature varied conferences and activities throughout the entire summer for United Presbyterians—Camp Fairfield and Camp Lambec, both in Pennsylvania.

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President's Page

"PRAYERFUL PREPARATION"

The ruling principle in the life of Jesus was the will of God. In John, the sixth chapter and the thirty-eighth verse, we read, "For I came down from heaven, not to do mine own will, but the will of Him that sent me."

Many times in the fifth, sixth, seventh, and eighth chapters of John, Jesus refers to Himself as one "sent"—a man on a mission—to do the will of God.

In order to know and to do the will of God Jesus maintained a close fellowship with God, the Father, through a constant and devoted prayer life. His regular habit seems plainly to have been to devote the early morning hours to communion with His Father, and to depend upon that for constant guidance and instruction. In addition to this regular time, He spent time in secret prayer as special needs arose. We are told of three different times He remained in prayer all night. Prayer was the effective preparation of Jesus for all the great events of His life.

As Jesus did the will of God in His life, so are we to do the will of God in our lives. He has a plan for every life and the highest possible ambition for us is to fulfill God's plan. He reveals His will to us step by step as we need to know. If the life needs to be one of special service He will make it known, what service, and where, and when.

How can we know God's will for ourselves unless we seek to know it through prayer? If Jesus needed to pray, how much more we need to pray! The characteristics of His prayer life must be the characteristics of our prayer life.

We know of different instances when Jesus spent definite time in prayer before and after special events. By the time you will be reading this "President's Page" many of you will be making preparations to go to Detroit to the Annual Convention of the WGMS. This is quite a special event in the lives of all of us. Among the many preparations which are needful to make before such a journey, will you not also pray? God has a definite purpose for the convention in the missionary work of our Church. Pray that His will may be accomplished in the days that are spent there. Pray for the presence of the Holy Spirit to give us a vision of our needs and the needs of the world at this very critical time.

The Convention Officers, the Women's Board, the Local Committee, and various other prayer groups in individual churches and Presbyterials have undergirded the plans for the Convention with prayer throughout the months of preparation. God's direction has been sought in each choice and decision. Let us come expecting His Presence! May all that is within the will of God be accomplished to His Name's honor and glory.

Mrs. William H. Hughes, President of 1952 WGMS Convention

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

June 9 - 12, 1952 — Detroit, Michigan

CONVENTION THEME: *"That Christ May Dwell In Your Hearts"*—Eph. 3:17
THEME SONG: *"Thy Salvation's Joy"*—Bible Songs Hymnal Number 63

MONDAY EVENING, 8:00 O'CLOCK

Organ Prelude—"Largo"—Handel
Invocation—The Reverend Herbert L. Downie
Evening Worship—"Humility"—Mrs. Sylvia Swan
Greetings
From the Host Church—The Reverend Allan M. Frew, D.D., Minister
From Detroit Presbyterial—Mrs. Bernice A. Bates, President
Response—From the Women's Board—Mrs. Joseph M. Heagen, President
Solo—"Sheep May Safely Graze"—Miss Joan St. Denis
President's Message—"Christ In The Heart"—Mrs. William H. Hughes
Prayer and Benediction—The Reverend Howard D. McCalmont, D.D.
Presentations
Postlude—"Triumphal March"—Stickles
Reception by the Local Committee

TUESDAY MORNING

Prayer Service in the Prayer Room
Morning Worship—"Penitence"—Miss Helen J. Noordewier
Business
The Recording Secretary—Miss Edith L. McBane
The Work of the Juniors
The Junior Secretary's Report—Mrs. Charles W. Fulton
The Magazine Editor's Report—Mrs. Joseph M. Heagen
The Magazine Business Manager—Mrs. R. D. Greenaway
Solo—"O Divine Redeemer"—(Gounod)—Mrs. Ronald Haskell
"Latest Foreign Mission News"—Mrs. Arthur B. McBride
"The Girls of Egypt Calling"—Miss Mary L. Thompson, P.M.I., Assiut, Egypt; Miss Eulalia D. Grether, Tanta, Egypt
Prayer—Miss Dora Mason

TUESDAY AFTERNOON

Worship Service—"Meekness"—Mrs. Frank Montgomery
The Temperance and Reform Secretary—Mrs. W. J. Harper McKnight
"Greetings from Pakistan"—Mrs. Nazir Alam, Sialkot, Pakistan
Solo—"Father in Heaven"—(Daun)—Mrs. Gladys Spierling
Quiet Hour—"The Necessity of Love"—Mrs. Thomas R. Sarver
The Women's Secretary—Mrs. Walter C. Brethauer
Awards
The Literature Secretary—Mrs. James T. Vorhis
Presentation of Books
"Books: The Imparting of Truth"—Miss Davida M. Finney, Cairo, Egypt
Prayer—The Reverend Frank J. Irvine

TUESDAY EVENING — HOME MISSIONS NIGHT

Evening Worship—"Spiritual Hunger"—Miss Gene Purdy, Ezel, Kentucky
"The Sun Shines Bright"—Mr. William A. Heagen, Ezel, Kentucky
"Finding and Feeding the Hungry"—Miss Grayce L. Salley, Chase City, Virginia
Solo—Mr. Odell Parrott, Frenchburg, Kentucky
"Our Navajo Mission, Illustrated"—The Reverend Fred C. Patterson, Kayenta, Arizona
Benediction—The Reverend Fred C. Patterson

WEDNESDAY MORNING

Prayer Service in the Prayer Room
Morning Worship—"Mercifulness"—Miss Lizzie Washington
Business and Reports of Committees
The Treasurer's Report—Mrs. H. Ray Shear
The Parsonage Secretary—Mrs. William L. Neal
The Work of Our Home Missions
The Mountain and Presbyterial Secretary—Mrs. Edgar B. Murdoch
The Indian Secretary—Mrs. Frederick E. Milligan
The Negro Secretary—Mrs. G. Virgil Hutchison
Prayer—The Reverend H. Franklin MacAllister

WEDNESDAY AFTERNOON

Worship Service—"Heart Purity"—Mrs. Richard Ferrell
The Testament and Annuity Report—Mrs. H. Ray Shear
The Work of the Teens"—The Teen-age Secretary, Mrs. John H. Gerstner, Jr.
Solo—"Come Ye Blessed of My Father"—(Scott)—Mrs. Alice Brown
Quiet Hour—"The Nature of Love"—Mrs. Thomas R. Sarver
The Women's Missionary Magazine
The Editor's Report—Mrs. E. D. McKune
The Treasurer's Report—Mrs. Ralph H. Arnold
Magazine Shower
In Memoriam—Mrs. G. Virgil Hutchison

WEDNESDAY EVENING — FOREIGN MISSIONS NIGHT

Evening Worship—Miss Lucy Lightowler, Cairo, Egypt
"Health and Healing"—Miss M. Frances Lincoln, R.N., Sargodha, Pakistan
"Village Work in India"—Miss Vivian L. Trimble, Pathankot, India
Solo—"Ninety First Psalm"—(MacDermid)—Mrs. William Cravens
"The Child in the Church"—Miss Jeannette L. McCrory, Minia, Egypt
"Leading the Blind"—Miss Hazel J. McGeary, Sayo, Ethiopia
"Go—Preach—Heal"—Miss Jean Maxwell, M.N., Nasir, S. Sudan
Prayer and Benediction—The Reverend W. Wade Miller

THURSDAY MORNING

Prayer Service in the Prayer Room
Morning Worship—"Peacemaking"—Mrs. Herbert L. Downie
Business and Reports of Committees
Roll Call and Election of Officers and Board Members
The Thank Offering Secretary—Mrs. Russell K. Montgomery
Prayer Around the World—Mrs. John H. Gerstner, Jr.

THURSDAY AFTERNOON

Worship Service—"Suffering for Christ"—Mrs. Thomas Moore
Business and Introduction of New Officers
Solo—"Teach Me O Lord"—(Samblen)—Mr. Roy A. Brown, Jr.
Quiet Hour—"The Preeminence of Love"—Mrs. Thomas R. Sarver
Report of the Women's Association of North America—Mrs. A. G. Brandon
Report of the Women's Association of the West—Mrs. Jennie Patchin
Missionary Story Hour—Representatives from our Missions
Miss Dorothy Partington, Miss Frances Widstrand, Mrs. Fred Patterson, Miss Nora F. Smith, Mrs. Ruth L. Walker, Miss Margaret A. Work, Miss Alice Hill, Miss Gomer Mansour
Solo—"Plenty Good Room"—(Arr. by Edward Boatner)—Miss Grayce L. Salley
Prayer—The Reverend Harvey M. Luce

THURSDAY EVENING

Thank Offering Service—Mrs. Russell K. Montgomery, Thank Offering Secretary
Anthem—"Let Mount Zion Rejoice"—Massed Chorus
Closing Address—"This Is Your Day!"—The Reverend Samuel C. Weir, D.D.
Consecration Prayer and Benediction—The Reverend Virgil A. Barnes

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

Christ was All Things to All Men in His Missionary Outreach.
*—Amos R. Wells**

SPIRIT OF THANKFULNESS

Our Praying—Our Living
Our Serving—Our Giving

Prayer and Thanksgiving

Thankfulness is one of the essential qualities of a Christian. Our Bible study reveals that prayer and thanksgiving are so intertwined that it is impossible to separate them. Due to the goodness and mercy of God we have much for which to give thanks to God in prayer.

The Psalmist in an attitude of true gratitude cries out in prayer, "O give thanks unto the Lord; call upon his name: Make known His deeds among the people . . ."

Paul in his letter from prison to his friends in Philippi writes, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

Jesus, in feeding the five thousand, took the loaves and fishes and looking up to heaven gave thanks and blessed them. Likewise, in an attitude of prayer, and standing before the tomb of Lazarus, Jesus lifted up His eyes and said, "Father I thank thee that thou hast heard me;"

Thankful Living

The Psalmist says, "It is a good thing to give thanks unto the Lord, . . . to show forth thy loving kindness in the morning and thy faithfulness every night." St. Francis of Assisi stands out as one who showed forth with joy and thanksgiving, the loving kindness of God. It is said of him that he brought to the world a joy so radiant and so simple that men once more saw Christ through him. Someone has well said that God is looking for those today who for very love of Him will show forth His love and grace to others by radiant, joyous and unselfish living.

Serving With Gladness

Much depends upon the spirit in which work is done. What a pity it is to make something a drudgery; if only the spirit of the doer is different, that same thing could be a pleasure. Our every day chores, leading a meeting, or serving on a committee may be a pleasure if we caught life's lesson of gratitude. Charles Kingsley once wrote about work, "Thank God every morning that you have something to do that day, whether you like it or not."

Give Cheerfully

As Christians we should give cheerfully, because God has richly blessed us with many things for which to be thankful. When gifts are given cheerfully, God does work wonders, not only in extending His Kingdom at home and abroad but also God works wonders in the heart of the giver. Giving, accompanied with a spirit of thankfulness, does something to those who give. Perhaps it may be the realization that God has made provision for us to serve in places impossible to go personally. Let us thank God that the Thank Offering provides means for every giver to be a missionary. Prayer and thankful giving reflect commendable attitude of believer toward God.

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus."

ADVENTURES IN THANKFULNESS

THANKFUL PRAYING

1. Be sure your heart is thankful.
2. Seek to practice, "In everything give thanks."
3. Thank God for Himself, and His Word.
4. Thank Him for trials as well as joys.

(*Continued on Page* 629)

*Amos R. Wells, is the author of boxed quotes that follow on department pages.—Editor

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

Christ was a Missionary to the Poor, when He opened the eyes of the blind beggar.

This month we have the double pleasure of announcing two new societies. One, in the Colorado Springs Church, has ten members. Mrs. C. R. McConnell is the president. The other is in the newly founded Little Falls Church, Arlington, Va. Mrs. Herman Steinquest is the president. We welcome them into the privileges and responsibilities of the WGMS.

* * *

QUESTION: Why do we not get credit (in efficiency rating) for using "Through the Bible" instead of the Prayer Cycle?

ANSWER: *Through the Bible* is one of the splendid inspirational books on this year's Reading Course list, but "The *Prayer Cycle* is prepared each year as a daily devotional guide for our denomination and for use in the Prayer Groups and Missionary Societies." Its purpose is to present the prayer needs of our mission fields, and "By using the *Prayer Cycle* daily, all of our missionaries and all forms of service under our denominational care are thus prayed for each month. . . . The daily use of the *Prayer Cycle* promotes intelligent intercession." Missionaries testify to the power they have received on the days their names were mentioned in the *Prayer Cycle.*

The Prayer Cycle, a Devotional Guide is a leaflet of suggestions for the use of the *Prayer Cycle* in private devotions, at the family altar, in the missionary society, and in congregational activities. Secure a copy by writing to the WGMS Literature Dept., 904 Publication Bldg., Pittsburgh 22, Pa.

QUESTION: May we have some suggestions for successful meetings?

ANSWER: A good meeting doesn't just happen and there is no magic shortcut. The early planning of the year's programs and the selection of program participants are valuable. A reverently and sincerely conducted service of worship gives the proper setting for the rest of the program. If the Prayer Group is a part of the meeting, it can be a rich experience and a source of blessing to the work. In some societies the Prayer Group secretary gives to the members certain prayer responsibilities on the Sabbath preceding the meeting. This allows time to become better acquainted with the work and workers, and a more meaningful prayer is the result.

The Women's Missionary Magazine carries excellent program material. The Literature Department has helps for the programs suggested in the *Program Calendar.* The presentation of a program should vary from month to month. New interest is added if the subject of a meeting is given by two or three members instead of one. A panel discussion provides an informal way of presenting a study book. This method will require rehearsal. The use of maps, pictures, handicraft or costumes give clarity and color.

Slides and scripts of our mission fields are available at reasonable cost from the Audio-Visual-Aid Dept., Publication Building, Pittsburgh 22, Pa. "The WGMS at Work" is a set of slides which depicts the work of various departments.

If you are planning a temperance program, books, leaflets, slides and sound-motion pictures are available. Your presbyterial officers may be called upon to present their work. Avail yourself of every opportunity to hear a missionary A meeting need never be dull or uninteresting.

The business session should be carried through with promptness. Don't let the business session spoil an otherwise delightful meeting.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary
R. R. 1, Ligonier, Pa.

Christ was a Missionary to the Rich, when He opened the spiritual eyes of Zaccheus.

OUR SPECIAL GOALS FOR 1952
Home Missions: $1,000 for Interpreter's Salary, Oljato, Utah
Foreign Missions: $1,000 for the Pakistani Scholarship Fund

PROGRAM SUGGESTIONS FOR JULY

Topic: So They Became Industrial and Agricultural Experts.

Devotions:

Scripture Reading: John 6:1-13.

Devotional Thought: Little Raymond returned from Sabbath School one morning delighted because the Sabbath School Superintendent had thanked God for *him.*

"What did he say?" asked his surprised mother.

He said, "And, oh, dear Lord, we thank thee for food and raymond!"

I am quite certain that the day Christ fed the five thousand with a boy's food, he did thank God for "food *and raymond.*" And the giver of the gift that day had the unique privilege of having the Son of God say grace over his lunch, and seeing a miracle performed with *his* food. Can Jesus thank God for YOU?

Prayer Cycle: Select "industrial and agricultural experts" from 5-9, 12, 16-21, 26-29 Days.

Mission Study:

During my last year in high school I lived in a small town in Indiana on a corner where two highways crossed. In the spring when most people start hanging up birdhouses and welcoming the wrens and the robins, we stocked up with tracts, gospels of John, and egg sandwiches and coffee. Spring for us meant the return of the hobo.

I had been told that tramps have a way of marking homes that are a "soft touch". I searched the grounds to find some sign each spring but never succeeded, yet they always found us. My father who had been a missionary in India for many years simply transferred his zeal in his later days to the needy on our own doorstep. And we had each spring an ever growing parish. I understand a thesis for a PhD degree has been written on the subject, Hobohemia, proving it is an incurable disease. The writer would have had ample text material writing in our own back yard.

No tramp who knocked ever received a gospel without food, and vice versa!

Our missions today do exactly that on a much larger scale. It is permissible for a Mohammedan to dismiss a beggar with a blessing as a substitute for alms. But we Christians are told in our Scriptures, *"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"* (James 2: 15,16)

And so with the gospel has always gone a higher standard of living. Assiut College for example has an excellent agricultural department. Mr. McFeeters has done much toward breeding a type of cow which will survive the Egyptian climate and yet give more milk. Read the articles in this issue of the *Women's Missionary Magazine* about our work in this field.

This lesson will give you a chance to check in any encyclopedia data regarding crops raised in our various fields. For example in Egypt the common fruits are the date, orange, tangerine, mango, leman, fig, grape, apricot, peach and banana. During the social hour, younger teen groups may enjoy an old-fashioned game of fruit-

basket upset, using names of fruits and grains grown in our missions.

THE TEEN TATTLER

We welcome the active Marissa Teen Circle with seven charter members, its president, Miss Pat Coulson and its sponsor, Mrs. F. R. Singer, into our department.

"Have you any suggestions for us sponsors to attract girls to our society?" is the request of not only one but many sponsors.

Here are a few suggestions from other Teens and their sponsors.

A Game: *Know Your Missionaries.* Group divides into teams. Each team selects the name of a missionary which lends itself to pantomine. Act out name. Opposite team guesses. Or select an artist in each group and draw pictures representing name. An interesting variation of this is the sponsor gives the leader of each team the name. The leader runs back to her group and the group which guesses the name first from her acting or drawing calls it out wins. Names may be secured from *Prayer Cycle.* Names lending themselves to this game are numerous such as Bridges, Cooke, Walker, etc. ....

(*Mrs. Charles Vellenga, Savannah, Ohio*)

An Attendance Award:

"The Sally Dicky Society (sponsoring society) of our church presents any teen who has perfect attendance for the year with a youth fellowship pin. This is done at a very pretty tea and a very appropriate ceremony to which we are invited" . . . *Gwen Thomas,* Secretary, Auroro, Illinois,

A Service Project: "A free Baby Sitting Service could be offered to young mothers in your church to enable them to attend the meetings of a missionary society of their choice and age group." . . . *Pauline Klugh,* Monongahela Presbyterial, Pittsburgh, Pa.

Pen Friends:

Many of you want to correspond with teens on our mission fields. Since the number of girls who speak English is limited this is not always possible. But write to any teacher in our foreign missions schools, and if they can, they will supply names for you. I am happy that the following girls who attend Ezel School, Kentucky, one of our home fields, will exchange ideas with you. Their address is Care of Supt. William Heagen, Ezel, Kentucky. All are Juniors or Seniors and members of the Mission Band. Irene Trimble, Leavena Leach, Loretta Hurt, Charlotte Smith, Fern Spratt, Ruby Lane, Katie Pieratt, Evelyn Gose, Barbara Blood, Geraldine Gibson, Maxine Trimble, Gladys Hale, Erma Jean May, Nellavene Henry and Bernice Wilson.

WITH THE M.A.F. IN THE SUDAN

(*Continued from Page* 605)

It was interesting to see the missionary homes there which are different from those in any other station. We found them spacious, comfortable and cool. We enjoyed two worship services in the church, a lovely canoe ride at sunset, and visits with the various ones on the station. We were happy to meet the mothers and children who had not been able to come to Association because of a meningitis epidemic at Doleib Hill.

Monday morning we were the only passengers for Gambeila (they can take six), but we took some household things for the McClures. They met us at the airfield in Gambeila, and brought us up the mountain to the cool air of Sayo.

When we said good-bye to Steve and Stewart it was hard to find adequate words to express our gratitude and appreciation to them for giving us the privilege of seeing the Sudan with them. We came home with a clearer understanding of the work, problems, and purpose of the Sudan Mission, and with great admiration and thanksgiving for the Missionary Aviation Fellowship. They have saved hundreds of missionary days a year, by quickly and safely transporting our missionaries to and from their stations. We praise the Lord for the growth and work of the Fellowship.

Christ was a Children's Missionary, when He took them in His arms and blessed them.

A CHANGE OF NAME

Packages of dolls, hair-bows, soap, towels, etc., sent by Junior societies for WGMS foreign and home mission stations have formerly been called the JUNIOR EXHIBIT. This name was given because they were displayed at a WGMS convention before being sent to the fields.

Since the plan now being followed is that each presbyterial shall send its own articles to the fields without first displaying them at a WGMS convention, the name, JUNIOR EXHIBIT, no longer is applicable. For this reason and also because these gifts bring a great deal of joy to boys and girls in the mission fields, a new name is now proposed to replace that of JUNIOR EXHIBIT:

Junior Joy Parcels

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

DETROIT PRESBYTERIAL JUNIOR RALLY

Detroit Presbyterial held a Junior Rally March twenty-second in the Drayton Plains Church. After an informal story period, lunch was served. At one o'clock the Juniors assembled in the auditorium for the program. Each of the nine societies had a carefully prepared part. Among them was the re-enacting of the school room scene from *Hungry Hollow* by the Littlefield Juniors and a selection by the robed Junior Choir of Drayton Plains. One hundred and ninety-four answered roll call. Officers elected for 1953-1954 were:

President, Janet Donald
Vice-President, Linore Hobbs
Secretary, Donald Green
Treasurer, Maybelle Tait

Then came the high point of the day with Mrs. Julia Lake Kellersberger continuing the stories which she had started before lunch. She taught the Juniors to say "Udi kunanga" meaning "I love you." And how everyone loved her!

This is the first Detroit Junior Rally in a number of years and it is hoped that there may be no more years without one for the Christian missionary inspiration of the children of Detroit Presbyterial.

Reported by *Mrs. W. Wade Miller*,
Detroit Presbyterial Junior Sec.

A NEW JUNIOR

Born to Reverend and Mrs. Louis J. Mitchell of Tama, Iowa, a daughter on April 1, 1952.

I LOVE THE OLD STORY

The story of Jesus is precious to me;
I first learned to love it beside mother's knee,
When she told how He loved little children so well;
And this precious old story to you I must tell.

—*Fillmore*

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Ave., Pittsburgh 24, Pa.

Christ was a Home Missionary, in the house of Lazarus.

WANTED!

An Isaiah! In 1952! The need is now and it is great! The call of the Lord is urgent, insistent, saying "Whom shall I send, and who will go for us?"

The Isaiah of the days of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah, heard that call in the year of Uzziah's death. He himself was a prince of the royal house of David. But his answer was quick, decisive, personal. "Here am I," he said, "send me!" (Isaiah 6:1-8)

As United Presbyterians, we have five locations of service among the American Indians. One of these places, Simnasho, Oregon, is without leadership. The field is remote. The work is lonely and difficult. The needs of the Warm Springs tribe of Indians there located are very great. The United States government has recently proposed to advance the economic and educational possibilities a little, but no one now labors among them in the white fields of God's harvest. Whom shall God send to Simnasho and who will go for Him?

We pray as we listen, intently and with abiding faith, for the voice of a new Isaiah, a prince of the house of our Lord, saying: "Here am I; send me!"

TAMA TALKS

We, at Tama Mission have much to rejoice over.

First, for the way the people have responded in the past, not only those not related as yet to the Church, but also people who are related to the Christian life of the Mission.

Secondly, in the way God has upheld His own people and His work. It is marvelous to see and to know that underneath are the strong and everlasting arms of the Almighty. We thank Him for many friends of this Mission who are loyal and devoted to the cause of Christ among the Indians.

At the beginning of last year on Easter, we were saddened by the passing from our midst of one who had been called just recently into Christian faith and fellowship. George Buffalo, was a stalwart man of faith. He had been elected, just prior to receiving his reward in heaven, an elder of the Mesquakie congregation. During his short but significant, glorious experience with his Lord, he had a marvelous testimony to all. Even in death his life spoke for his Lord.

We wonder sometimes why God takes away like He does sometimes such shining beacons from our midst when we think that person might have been the means of inspiration and encouragement to the Church. In such cases we must accept His ways. In all matters of life we must learn not to lean unto our own understanding but trust Him. The passing of our friend has kept all of us who knew him as one of us in Christ, true, loyal, and in a marvelous way welded us together more closely. The world quickly takes advantage of such experiences of God's people and makes out of them distorted stories which (if it could) make invalid God's faithfulness to keep His own though death came. We know from the precious promises of God that our friend is with his Friend, his Lord and Saviour, and that some day we shall see our beloved friend in God's heaven attesting God's faithfulness. We thank our gracious heavenly Father, for the examples of faith. We place our friend's name in our little books of faith, just as we have our names embedded in Hebrews 11.

Louis J. Mitchell, Our Sac and Fox Indian Missionary.

(To be continued in the Sept. Issue)

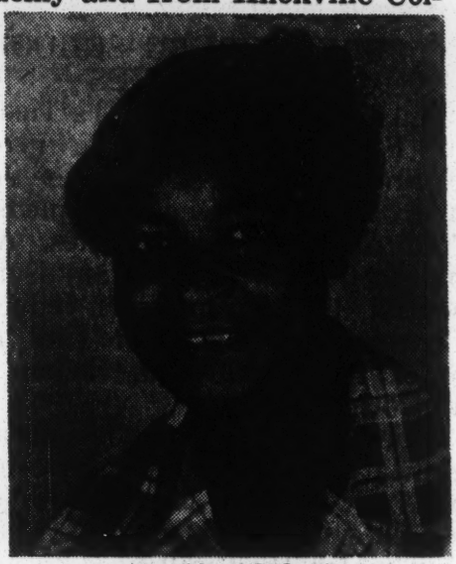
Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary Imperial, Pa.

Christ was a City Missionary, when He taught in Samaria.

YOU WILL MEET THEM AT WGMS IN DETROIT

Miss Nora F. Smith was born in Tennessee and had her early schooling there. She graduated from Camden Academy and from Knoxville College. For eight years she has taught physical education in Camden Academy where she has won many honors as a successful coach of girls' basketball and track teams. She will tell about her work during the Story Hour on Thursday afternoon. Her hobby is photography. She teaches the beginners' class in Sabbath School and is Literature Secretary of the missionary society in Camden. Miss Smith's home is in Detroit.



Miss Nora F. Smth

Miss Lizzie Washington was born in Camden, Ala., the eldest of a family of six children. Her education included Camden Academy, Knoxville College, and Alabama State College in Montgomery where she secured her M. in Ed. Heavy family responsibilities were hers and she fulfilled them unselfishly. She taught two years at Camden, two at Opelike, Ala., then resumed her work as English instructor at Camden where she has been for five years. She is a member of the missionary society, and assistant teacher of the adult Bible class. She is fulfilling the hopes of Christian parents as she makes Christ the guide for her life. Miss Washington is the delegate from Tennessee Presbyterial which is sending her to the WGMS without any aid from the Isa. 41:6 fund. She will lead the worship service Wednesday morning.

Miss Grayce L. Salley will speak for the Negro Department on Home Missions night, Tuesday, June 10. Miss Salley was one of four children in the home and received most of her education in United Presbyterian schools—Thyne Institute and Knoxville College. She also did post-graduate work at Biblical Seminary in New York. She was a choir member while in college and for eleven years has been singing in her home church at Chase City, Va. She has taught school for twenty years and worked for the government in Washington during the war. While there she sang in a Presbyterian choir. The past four years she has been a weekday Bible teacher in the elementary grades in her home school and she feels that is the most rewarding work she has ever done. She sponsors the Children's choir, Builder-Fellowship and Girls' Mission Circle; she is Thank Offering secretary in her local society and newly elected President of Tennessee Presbyterial. Her hobbies are knitting, crocheting and making small girls' clothing from scraps of material. Miss Salley will sing during the Story Hour on Thursday.

Miss Grayce L. Salley

(CONTINUED ON PAGE 629)

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

Christ was a Sabbath School Missionary, when He opened up the Scriptures and sent men to study the Word of God.

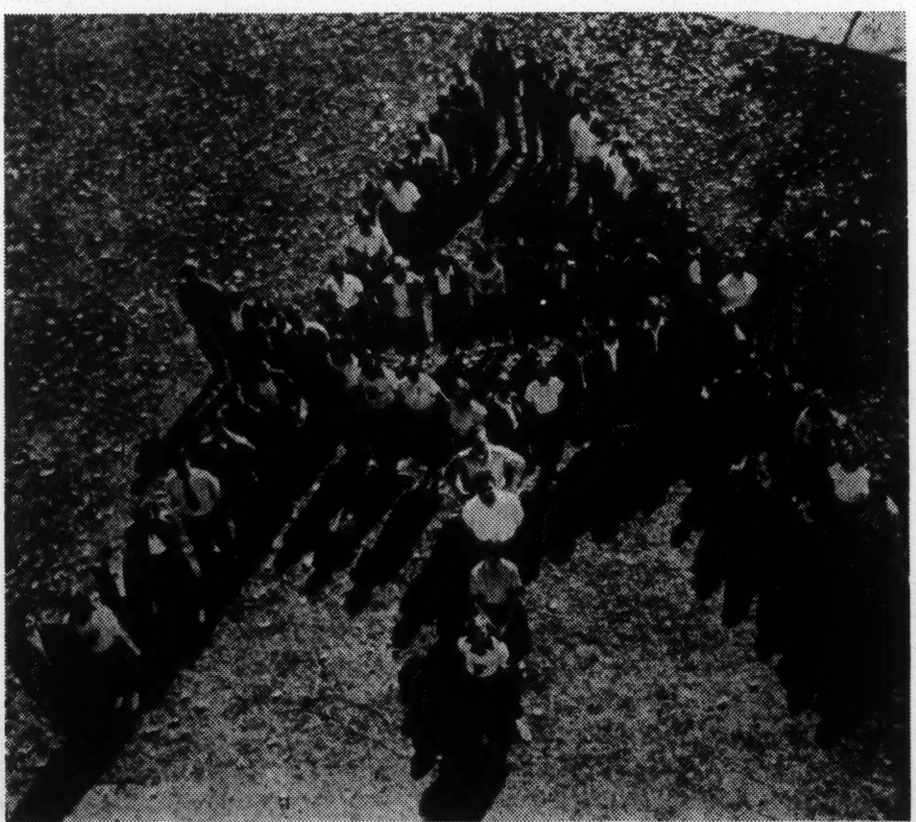
FRENCHBURG SCHOOL ACTIVITIES

Last month this page carried news of Frenchburg's athletic program. Former students and other visitors are often surprised and pleased to find many other activities. A well balanced activity program is an essential part of modern education. Content learning must find means of expression through various clubs and other interests.

The student council is not an organization for student government, but a way of acquainting young people with the elements of leadership which they will need to assume in adult life. The council helps to make regulations regarding student activities subject to faculty approval and may also make recommendations to the faculty.

The Allied Youth is perhaps the oldest and largest of campus organizations. Sponsored by Miss Winifred Moore with Mrs. Alice Hughes assisting, this group comprises about one-third of the high school group and besides studying the problem of alcohol and social drinking, takes leadership in providing social affairs to show that young people may have a good time without drinking.

Mr. Fairel Bailey sponsors two clubs for boys—Future Farmers of America which includes all of the boys in his agriculture classes, and the Fish and Game Club which is a Junior Sportsman's group. The F. F. A. Members meet with other members throughout the state and take part in many contests in the field of agriculture. This year one of the boys, Jerry Ringo, won a contest



Frenchburg Allied Youth, Post 229. Officers in center front; Miss Winifred Moore, left end front; Mrs. Alice Hughes, right end front.

sponsored by the *Louisville Courier Journal*, the *Louisville Times* and Radio Station WHAS in which he was awarded the prize for being the best Future Farmer in Eastern Kentucky. Fred Williams won the Soil Conservation Essay Contest in the Eastern District and was also awarded a prize.

In the field of music, there are four branches of work: band, chorus, All-State Chorus and piano. The high school chorus, as well as the All-State group is limited to high school students. Elementary pupils participate in the band and piano work. In fact, there is both a junior and a senior band. Each year from four to eight high school singers are chosen to join with several hundred other Kentucky singers in a three-day festival culminating in an enjoyable public performance.

The Frenchburg Chapter of the National Forensic League leads in speech activities on the campus. The students are busy now preparing for regional contests in debate and other events. Winners will participate later in the state tournament. Then, winners in the state may go to the National N. F. L. Tournament which meets at Boston this year.

The speech activities along with all the others mentioned above, serve to give poise and ability to appear before the student body at any time. Usually students appear on the high school chapel programs at least once a week. Some also conduct chapel in the grade school, and many take active part in the church Young People's meetings and teach Sabbath School classes. We have not mentioned the class organizations or events sponsored by various courses of instruction, such as the Roman Banquet which the Latin classes enjoyed recently.

It is our prayer that by this co-curricular program of activities we may produce young men and women ready not only to lead in secular community affairs but to carry forward the spreading of the Gospel message to all the world. *Arthur Gathman*

THANK OFFERING

(*Continued from Page* 621)

THANKFUL LIVING

1. Show forth joy and loving kindness.
2. Avoid critical and unkind thoughts.
3. Be alert for material and spiritual needs.
4. Exercise patience in meeting the problems of the day.

THANKFUL SERVING

1. Serve with a singing heart.
2. Thank God for the opportunity to serve.
3. Accept a responsibility willingly.
4. Do a little more than the job requires.

THANKFUL GIVING

1. Give cheerfully, God loves a cheerful giver.
2. Place a gift daily in your T. O. Box for some joy or blessing.
3. Plan a Life Memership gift in appreciation for some special blessing.
4. Covet for yourself the grace of grateful giving.

NEGRO MISSIONS

(*Continued from Page* 627)

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital is well known to many who have met her at a previous WGMS Convention. She was born on a farm near Vidalia in the Peach State, Georgia. She was one of seven children. After finishing the local school, she attended Spellman College, Atlanta, Ga., graduating from the Nurses' Training Department. That same year she completed her training, Miss Reid, who was Superintendent of Jubilee Hospital, resigned. Mrs. Adams was recommended for the place and has served most acceptably for thirty-five years. We hope to present Mrs. Adams to the WGMS on Wednesday morning.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Christ was a Foreign Missionary, when the Greeks came to Him.

MISS GOMER MANSOUR

Few Egyptian girls have been more closely connected with our Mission in Egypt. As a small girl she was enrolled in our Luxor Girls' School by her father where she and an older sister received part-time scholarship.

Mss Gomer Mansour

When their father died, the girls were provided for by a missionary for several years.

After two years in high school, Miss Mansour went to teach in our Beni Suef School. The Lord raised up another friend who enabled her to continue and graduate two years later, winning King Fuad's prize. Her graduation oration was a resume of the life of Florence Nightingale. She was inspired by that life to want to serve her country as a trained nurse.

At that time (and even now), there was considerable prejudice against girls working in any institution where there were men, and besides, nursing was considered degrading for an educated girl. The superintendent of Nurses of Assiut Hospital at that time was working hard to break down this prejudice by persuading girls to volunteer for short periods of work in the hospital in the summer. She also spoke to classes at Pressly Memorial Institute on nursing as a career. So it was with great joy that it was learned that Miss Mansour was not only willing to help, but was also asking to register for a three-year course.

This decision was met with opposition by her uncles, who refused to support her two younger brothers, because of this "disgrace" Gomer had brought on the family. But friends were again ready to help. The Staff of Assiut Hospital and friends in America provided for the two brothers. They finished in Assiut College. Gomer became the first Egyptian girl to hold a diploma in nursing.

Upon her graduation, she helped at the Cairo Welfare Clinic and has served helpfully, refusing offers of higher wages, for she said, "Who would help these poor women if I left?" While the missionary in charge was home on furlough, Miss Mansour carried on in the clinic alone. Since the clinic is open only part time, she has supplemented her salary by giving Arabic lessons to new missionaries, knitting and baby-sitting.

The many friends of Miss Gomer Mansour feel that a visit to America will be a two-fold blessing: the Church and the missionary societies will profit by her coming, for here is one born a peasant girl, but who has grown into a woman of poise and dignity, because of the opportunities that have been hers through Mission sources in which we have had a part. Then, too, Miss Mansour will meet those largely responsible for the benefits she has enjoyed and it will do her heart good, inspire her, and give her Christian fellowship. It will also make possible further training, because she writes: "I want to learn more so that I can be able to help my poor Egyptian sisters when I come back."

Special gifts entrusted to personal friends have made possible Miss Mansour's journey from Egypt, and return. The latest plans are for her sailing on May 21 on the *EXOCHORDA* arriving in Boston on June 9. Plans are being made for her visit in our country and it is hoped that Miss Mansour may have the opportunity to speak to Church groups and in summer conferences. That she may prepare for future service in Egypt, she plans to study in Columbia Hospital, Wilkinsburg, Pa.

"CHOSEN TO BEAR HIS NAME"

☆

CAREER MISSIONARIES

Miss Mary Evelyn Stewart of Khartoum, North Sudan has served six years under the Sudan Interior Mission. Her special interest is in work with women and girls, and since that Mission has no opportunity to work in the North Sudan, she applied to the Women's Board for appointment to evangelistic work as a career missionary in our Mission. Miss Stewart is a graduate of the University of California at Berkley, of the Bible Institute of Los Angeles, and has studied Arabic in preparation for her future service. She belongs to the Grace Bible Church, Berkeley, but expects to join a United Pesbyterian Church.

Miss Dorothy B. Roberts of Ridley Park, Pa., graduated from Westminster College in 1951, and has been Christian Education assistant in the Presbyterian Church of Bradford, Pa., for the past year. Miss Roberts has been appointed as a career missionary in evangelistic work in Pakistan. She is a member of The Blue Church—Lownes Free Church in Springfield, Pa.—founded by a group of Christians who met in a vacated Quaker Meetinghouse for Bible Study Sabbath morning and evening. Miss Roberts wants also to be affiliated with one of our United Presbyterian Churches here in America.

The Women's Board is happy to announce the appointment of these four young women who have answered the call to bear His Name as faithful witnesses

☆

SHORT-TERMERS

Miss Anna Helen Ens of Hillsboro, Kansas, will be a short-term teacher in Girls' School, Addis Ababa. She is a member of Zion Mennonite Church, Krimmer Mennonite Brethren, Dinuba, Calif. B.A. degree, Westmont College, Santa Barbara; M.A. in Education, Stanford Univ., Palo Alto, Calif. Assistant Dean of Women at Westmont College, recently Dean of Women and teacher in Pacific Bible Institute, Fresno, Calif. Appointed to China under her Church Board, but when that door closed, accepted appointment to our Ethiopian Mission.

Miss Marilyn R. Law, R.N., a member of our United Presbyterian Church in New Concord, Ohio, received her B.S. degree from the Frances Payne Bolton School of Nursing of the Western Reserve University in Cleveland, Ohio. For the past year she has served under the Visiting Nurses' Association in Cleveland. Miss Law is appointed to short-term service in Tanta Hospital, Tanta, Egypt. While serving as a visiting nurse, she has attended the Baptist Bible Institute and is an affiliate member of the first U. P. Church in Greater Cleveland.

Miss Betsy Fleming

Miss Minnie E. Beatty

Miss Nellie C. Smith

HONORABLY RETIRED

The Women's Board now places the names of the Misses Beatty and Fleming of Pakistan and Miss Smith of Egypt on the list of honorably retired missionaries. It is always with a feeling of sadness that missionaries leave the work which has been dear to them and return to their homes in America, especially when there is no one to carry on the beloved work. All of the Missions are short-staffed and when faithful missionaries retire, the load is greater for those who remain, unless new recruits are sent out.

Retirement is defined as "withdrawal from active duty," but we wish for these missionaries years of service in the homeland and that their future years may be happy, useful ones, as they tell of their work.

EZBEKIEH, CAIRO
(March 31, 1952)

In Egypt this is the season for the gathering of the Thank Offering. Each women's or girls' group held a special meeting previous to last Friday's Spring Presbyterial, held in Tanta. I attended two of these special meetings, one given by our own school and the other by Miss Lydia Matta's girls' groups. We shortened our morning periods four minutes each in order to meet in the church at 11:30. One of our Syrian teachers, Mrs. Rose Shugrellah, was in charge, and the program (in Arabic) consisted of music, Bible reading, a story, and special dedicatory prayer after a representative from each class had brought the Thank Offering forward. Our total was considerably less than formely, due in the main to the tightening up of living conditions among the middle and lower classes with whom we work. Miss Lydia, as you may perhaps know, is in charge of teen-age and young women's work all over the city. Her program was held here in the Ezbekieh Church at 5 p.m. It consisted of songs, a short talk on giving by one of the pastors of the city, four Bible stories (Jonah, the widow presenting her mite, a blind man to whom Jesus gave sight, and Samuel being presented to Eli) acted by various girls, and the presentation and dedication of the offering. In both these services it really gave me a thrill to see such dedicated Christian girls who will be tomorrow's women. *Lois R. Ellifritz*

(Continued on inside back cover)

ITEMS OF INTEREST

Miss Mary Nell Harper is spending her mid-term vacation in Pakistan. She writes: "I am enjoying my visit very much. It has been a joy to have names come to life here and to renew old acquaintances. I feel that I have had a great blessing in observing His work here. There is so much to see that is new and strange, it is hard to take it *all* in. I praise the Lord for this restful time and the opportunity of being here."

The mother of Evelyn M. McKelvey, Sialkot, Pakistan and the Rev. J. Morgan McKelvey of Gurdaspur, India passed away March 26 at Mahoba, India where she and her husband were doing fine work for the Lord. They went to India in 1902 and would have celebrated their golden wedding anniversary in August and 50 years' service in September. Our sympathy goes out to the family so bereaved by this great loss and unable to attend their mother's funeral.

Dr. Samuel M. Zwemer passed away on April 2, 1952 and was buried in the Pilgrim Home Cemetery, Holland, Michigan. He served 20 years in the Arabia Mission of the Reformed Church in America, after which he served with the United Presbyterian missionaries in Egypt. Fifty books, innumerable tracts and *The Moslem World Quarterly* are products of his ready pen.

A biography of Dr. Zwemer, "a world citizen" entitled: *Apostle to Islam* by Dr. J. Christy Wilson of Princeton Theological Seminary, an able author and authority on Missions, will be released in September, 1952. It will tell the story of "sixty years of planting the Cross, where the crescent holds sway," and will be a valuable source book on Missions.

UNMET NEEDS FOR SCHOOL YEAR

To date many teachers are needed for short-term service for the beginning of the school year—September in Egypt and August 1 in North Sudan.

Dr. E. E. Grice of the Board of Foreign Missions may be contacted for positions still open in the American College for Girls in Cairo, Egypt.

The Women's Board has the following unmet needs:

For Khartoum North Girls' Boarding School, a teacher for high school subjects and one for a Teacher Training Class.

Tanta Hospital in Tanta Egypt needs nurses for regular or special duty.

Pressly Memorial Institute, Assiut, Egypt is still needing a capable teacher for the Teacher Training Class.

Kinnaird College, Lahore, Pakistan, needs teachers of Chemistry, Physical Education, and a trained Librarian.

If interested, apply to Mrs. Arthur B. McBride, 847 Thorn Street, Sewickley, Pa.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss Margaret Gettemy, 1949 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950 ..... Atbara
Mrs. Marian Davidson Deemer, 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss Anna H. Ens, 1952 ..... 116 N. Jefferson St., Hillsboro, Kansas
Miss Marilyn R. Law, R.N., 1952 ..... R. D. 3, New Concord, Ohio
Miss Rosemarie Otte, 1952 .. Box 222, Lansing, Ohio

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Even on the Cross, Christ was a Missionary to the Robber.

ADVERTISING LIQUOR NOT AN INHERENT RIGHT

(*Continued from May Magazine*)

Since the liquor business is a *special privilege* business which exists by sufference and not by inherent right, it follows that the business of advertising liquor is also a *special privilege* and not an inherent right. It, therefore, follows that the advertising of alcoholic liquors can be restricted and regulated and also prohibited, and no one, either those engaged in the liquor business or those who do the advertising, are thereby denied any inherent right—only a *special privilege.*

When we endeavor to bring the force of public opinion to bear upon the owners and publishers of magazines, newspapers, or other media accepting liquor advertising, to cease this advertising, we are not asking them to relinquish a right, only a *special privilege* in the interest of the public welfare. The same is true in our efforts to secure the enactment by Congress or State Legislatures of legislation to restrict or prohibit liquor advertising.

LIQUOR ADVERTISING INCREASES SALES

We are aware that some representatives of the liquor industry claim that liquor advertising does not increase the sale of liquor as a whole, that it is a competition for sales between different brands of liquor.

But the liquor industry is not spending over 200 million dollars a year in advertising for altruistic purposes. Nor is all their advertising brand advertising. For example, in 1951 the U. S. BREWERS FOUNDATION spent over 1 million dollars in its "BEER BELONGS IN THE HOME" ads—advertising not any one of the more than 500 brands of beer but *beer as beer.*

The U. S. BREWERS FOUNDATION is spending large sums of money in the most attractive and alluring advertisements in magazines and other media to convince the American people that "beer belongs" in the home and in American life. The following appears regularly in these ads:

"In this friendly, freedom-loving land of ours, *Beer Belongs.* Enjoy it."

"This phrase," says *Brewers Journal,* "is a masterpiece." So it is, a masterpiece of cleverness and deception.

Beer does not belong in the home or anywhere else. Theodore Roosevelt put it where it belongs when he said:

"There isn't a thought in a hogshead of beer. There isn't an idea in a whole brewery."

FOUNDATION ON WHICH CAMPAIGN AGAINST LIQUOR ADVERTISING IS BASED

With these two facts which we have set forth above, namely, that there is no inherent right to manufacture or sell intoxicating liquors, and that the intent and result of the advertising of these beverages is to increase their sales and thus their consumption, we have laid a solid foundation on which to proceed with campaigns (a) to protest their advertising in any and all media to the editors and publishers of newspapers and magazines accepting such advertising and also to those in control of its advertising on the radio, over TV and by any other agency. (b) Also to support legislation, federal or state, to regulate, restrict, or prohibit their advertising. This we can do without depriving either those engaged in the manufacture and sale of intoxicating liquors or of those ac-

(See bottom of opposite page)

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Christ was a Missionary to the whole World, in giving the Great Commission.

FINANCING THE READING COURSE

Has your society hesitated to introduce the Reading Course because the cost seems prohibitive? Here are a few of the ways the Course is being financed:

1. The complete set of books is purchased with money from the contingent fund to which all members have contributed.

2. Part of the books are purchased by individuals who want to own the book but are willing that others read it.

3. The society is divided into four groups, each one of which selects and buys a book in one of the four categories. When a group has finished its book it is traded with that of another group.

4. Each reader contributes a small sum—ten to twenty-five cents—for the privilege of reading each book or a voluntary contribution is given when the book is returned.

5. A book is loaned to a reader for a two-weeks period and a fine is charged for each additional day the book is kept.

6. Visit your public library and see if any of the books are on their shelves.

7. Offer the books for sale at half price when you are through with them. Many of these books are of permanent value.

If your society has a different method which has been successful let us hear about it.

VACATION READING

Vacation time affords an opportunity to enjoy those books you've been too busy to read. Get out your Reading Course book list, hunt up the reviews in the October and December Magazines and make a start—you still have seven months to complete the Course. Two new books have been received.

Human Crisis in the Kingdom of Coal (AY) by Richard C. Smith. 128 pages. Paper $1.25; cloth $2.00. In an economy that depends as largely as ours does on coal we should know more than most of us do of the men who work in the mines and their problems, both physical and spiritual. What the church is doing and can do is told by a mine-town missionary of experience and vision.

Accent on Liberty (AYT) by Mabel M. Sheibley. 160 pages. Paper $1.25; cloth $2.00. Miss Sheibley has collected for us twelve true stories of struggle for basic human rights and how home missions have helped.

* * *

OFFICERS' PACKET—The new revised Officers' Packet with leaflets listing duties of Presbyterial and Society officers and secretaries is now ready for distribution. Free.

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cepting liquor advertising of any right, only of a *special privilege* in the interest of public welfare.

Therefore, we beg you to protest by group petition, but more especially by means of individual letters, to publishers and editors of magazines and newspapers and to radio and television stations.

Also, to write your Senators and Representatives, asking them to support all legislation designed to prohibit the advertising of beverage alcohol.

Tributes

Mrs. Mary McAllister Linduff

We, the members of the Philathea Bible Class and the Women's Missionary Society of the Valencia U. P. Church lost a loyal and faithful worker when Mrs. Mary McAllister Linduff was called to her heavenly home on Sabbath, February 17, 1952, after a long and active life.

For 28 years she served her Master in our Class as teacher, associate teacher, counselor and social director. She was a life member of the WGMS and was interested in missionary work and the work of our local Society.

Her love and study of the Bible, careful observance of the Sabbath, her support and regular attendance at all services of the Church as long as health permitted, bespoke her loyalty to the God she loved and served for many years.

Her kindness, cheerful spirit and wholesome outlook on life made friends of all who knew her. Her patience and humble submission to her heavenly Father's will endeared her to those who ministered to her during her illness.

To her husband, son and family we extend our sympathy and commend them to Him who was her comfort and stay.

And when the Lord shall summon us, whom thou hast left behind,
May we, untainted by the World, as sure a welcome find!
May each, like these, depart in peace, to be a glorious guest,
Where the wicked cease from trembling and the weary are at rest.

Committee

Mrs. J. V. Walters
Miss Dilla Kidd

The Women's Missionary Society of the Mars United Presbyterian Church wishes to pay tribute to the memory of Mrs. J. V. Walters and Miss Dilla Kidd, who were called to their heavenly home during the past year. They were both faithful in attendance while health permitted. Their faith and trust in God is a memory we shall always cherish. Their devout Christian lives will be an inspiration to us all.

Committee

Mrs. Sue Anderson
Mrs. Howard McClymonds
Mrs. Jesse Sowers
Mrs. Anna Wilson
Mrs. William Scheidmantti

The Women's Missionary Society of the First United Presbyterian Church of Ellwood City wishes to pay tribute to the memory of those members who passed away during the past year.

Their faithfulness in the work of the church are memories we shall cherish.

Committee

Mrs. Fred Eads

The Aleta Matthews Missionary Society of the United Presbyterian Church at Bellefontaine, Ohio, wishes to pay loving tribute to the memory of Mrs. Fred Eads who was called to her heavenly home March 31.

Her cheerful disposition and willingness to assist in her church activities whenever health permitted, will always be remembered and cherished by those who knew her.

We extend our deepest sympathy to her family and commend them to God's comforting grace and love. Committee

Mrs. Mary Utz

The WMS of the Ken Mawr U.P. Church pays loving tribute to the memory of a Life and Charter Member, Mrs. Mary Utz, who was called to her heavenly reward on March 1st, 1952.

Her loyal interest in missions, her devout service in Sabbath School, and her faith in prayer was an inspiration to all.

We ask God's care for her children and grandchildren, who sadly miss her quiet guiding.

Mrs. Fred Sharpe
Mrs. Carl White
Committee

Jennie Brooks

The Women's Missionary Society of Raccoon United Presbyterian Church, Mill St., Aliquippa, Pa., wishes to pay tribute to the loving memory of Jennie Brooks, who passed away on February 21, 1952.

Her unselfish kindness and fine Christian character not only served to enrich the lives of her own family, but all of us who knew her, neighbors, friends and church members alike, feel that life is just a little dearer because of her wondrous influence.

For forty-five years she was a faithful member of the Raccoon Church and the Friendship Sabbath School Class.

It is with the utmost sincerity that we as members of the Women's Missionary Society of Raccoon Church extend our deepest sympathy to her husband and loved ones.

Lou Pohl
Grace Engle
Committee

Miss Lydia McNabney

The Women's Missionary Society of the United Presbyterian Church of Montrose, Colorado, wishes to pay a loving tribute to the memory of Miss Lydia McNabney, who passed away in Sept., 1951.

She was a faithful member of our Church, Sabbath School and Missionary Society, attending and assisting as long as her health permitted.

To her loved ones we extend our sincere sympathy. The Committee

Mrs. Anna Lawson
Mrs. Frances Seaman

The Women's Missionary Society and congregation of the Covington United Presbyterian Church of Pavilion, N.Y., wish to pay this tribute of love to the memory of two of our members.

Mrs. Anna Lawson, at the age of 83, was called to her heavenly home on September 1, 1951. Her love and study of the Bible, careful observance of the Sabbath and regular attendance at all services of the church bespoke her loyalty to the God she had loved and served for many years.

Many of her happiest hours were spent working in her flower garden and making beautiful quilts. These she delighted in sharing with others.

Her kindness, cheerful spirit, and wholesome outlook on life made friends of all who knew her. Her presence is keenly missed.

On August 13, 1951 our church and community suffered a great and personal loss in the "going home" of one of our young members, Mrs. Frances Seaman.

Her kindness, friendliness and hospitality won her a place in the hearts of all who knew her. The memory of her as a dear friend, ever ready to lend a helping hand, is cherished by many. Her valued leadership in Home Bureau and 4H work is greatly missed.

She was a loyal and active member in all church activities and served as pianist and Cradle Roll Superintendent for a number of years.

We extend heartfelt sympathy to their families and commend them to our Saviour who said, "Blessed are they that mourn, for they shall be comforted."

Mrs. William Bennett
Mrs. John Cromwell
Mrs. Herbert Toal
Committee

Mrs. Lillie Mae Hicks

The J. G. Reaney Women's Missionary Society of the First United Presbyterian Church of Altoona, Pa., pays loving tribute to the memory of Mrs. Lillie Mae Hicks who passed away March 24, 1952.

She was a life member of the missionary society, acting as Literature Secretary and as chairman of the work committee. She also served for twenty-five years in the Primary department of the Bible School and was treasurer of Circle Four for many years.

Her loyalty and service to her church, her family, her neighbors and to her friends shall ever be an inspiration to all who knew her.

We mourn with her loved ones to whom we extend our sincere sympathy. "Precious in the sight of the Lord is the death of His Saints." Committee

Mrs. Jennie Frazer

The Women's Missionary Society of the United Presbyterian Church of Frankfort Springs, Pa., wishes to pay loving tribute to Mrs. Jennie Frazer who was called to her heavenly home December 18, 1951.

Her cheerful disposition and willingness to assist in any of her church activities, as long as health permitted, will always be remembered and cherished by all who knew her.

To her loved ones we extend our sincere sympathy and commend them to God's loving care.

Committee

Mrs. Jessie Lauchlan

A loving tribute to the memory of Mrs. Jessie Lauchlan who was called to her heavenly home on January 20, 1952, is hereby expressed by the members of the Women's Missionary Society of the Westminster United Presbyterian Church, Brooklyn, New York.

Her joy was serving her Master in all activities of the church. She was a faithful member of the choir until her illness kept her away. The last evening spent with us she sang her favorite hymn, "She Touched the Hem of His Garment." We shall always cherish her memory.

Committee

Mrs. Jessie M. Newcomb

The Women's Association of the First United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Jessie M. Newcomb. Her long and faithful service will be an inspiration to all who knew her.

She came to Tulsa in 1916 with her husband, Rev. Charles E. Newcomb, where they served until 1924. In 1926 she returned a widow to work and worship with us until her death on March 23, 1952.

She was a Life Director of the WGMS and taught a Bible Class for over twenty years.

We extend to her loved ones our deepest sympathy. Committee

Mrs. Catherine Saunders Cabeen

The Women's Missionary Society of the Sunbeam Congregation of Rock Island Presbytery wishes to pay loving tribute to one of its members, Mrs. Catherine Saunders Cabeen, who was called to her heavenly home on March 27, 1952. She was a loyal and faithful member of the society from young womanhood throughout life. We extend our sincere sympathy to her children and other loved ones and commend them to God's comforting grace and love. Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon	R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer	Warm Springs, Oregon
Rev. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona
Miss Carol Nelson	Millerton, Okla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal	Frenchburg, Ky.
Miss Marie Allison	Frenchburg, Ky.
Miss Caroline Arndt	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley, Piano	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Betty McMartin	Frenchburg, Ky.
Miss Reba Moody	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott, Music	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Reece, Dietitian-Cook	Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister	Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves	Frenchburg, Ky.
Miss Mary Alves, R.N.	Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Emma Holke	Frenchburg, Ky.
Business Manager	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Miss Berna Phelps, Aide	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Miss Ethel Mae Brown	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Grace Huntley, Piano	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Mr. Philip N. Lockhart	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey	224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones	928 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	U. P. Home, Washington, Ia.
Miss Mae Beveridge	U. P. Home, Washington, Ia.
Miss Sallie E. Dickey	c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Ala.
Miss Georga Lee Jackson	Annemanie, Ala.
Mrs. Willie Knight	Annemanie, Ala.
Mrs. K. P. Thomas	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Miss T. C. Cotten, Bible	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mrs. S. P. Marsh	Camden, Ala.
Mr. E. C. Moody	Camden, Ala.
Mr. Alexander Sanders	Camden, Ala.
Mrs. Margaret Sanders	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Mr. James Tyree	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lizzie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges, Cook	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.

(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham	Knoxville, Tenn.
Miss Betty Montgomery, R.N.	Knoxville, Tenn.
Mrs. Mozelle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mr. George W. Williams	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Ona Crum	Miller's Ferry, Ala.
Mrs. Pearlye Ephraim	Miller's Ferry, Ala.
Mr. P. L. Lindsay	Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y	Miller's Ferry, Ala.
Miss Eleanor Miller	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mr. Frederick Reese	Miller's Ferry, Ala.
Mrs. Neola Reese	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Trene Smith	Miller's Ferry, Ala.
Mrs. N. D. Williams	Miller's Ferry, Ala.
Miss Florine Wood, Music	Miller's Ferry, Ala.
Mr. C. J. Wright	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Mrs. Theola Gordon	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie.	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy	717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren	c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White	825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Martha C. Glass, 1921 ..... Assiut
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Millie I. Kelso, 1946 ..... Luxor
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Laura B. Wright, 1921 ..... Minia

ON FURLOUGH

Miss Davida M. Finney, 1915 .....
% Dr. Clarence Finney, Bird St., Springfield, Ohio
Miss Elsie M. French, 1909 ..... Goldfield, Iowa
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Jeannette L. McCrory, 1916 ... Sterling, Kans.
Miss Helen J. Noordewier, 1921 .....
1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 .....
352 S. York St., Elmhurst, Ill.
Miss Margaret A. Work, 1924 .....
E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Campbellpur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 ..... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 .... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 .. Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Glendine Lundquist, R.N., 1933 .. Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 .. Sialkot City
Miss Josephine L. White, 1951 ..... Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

ON FURLOUGH

Miss R. Jean Black, 1921 ..... Petrolia, Pa.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss M. Frances Lincoln, R.N., 1920 .....
145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Khartoum North
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Marguerite M. McClellan, 1926 .....
Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Malakal
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss Helena G. Tetley, 1951 ..... Omdurman
Miss Frances Turk, R.N., 1921 ..... El Obeid
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Pokwo, Gambeila

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 .....
1160 Corporation St., Beaver, Pa.
Miss Aleta J. Matthews, 1946 .....
Box 476, Jetmore Kans.
Miss Jean Maxwell, M.N., 1946 .....
Box 89, Fairmont, W. Va.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Gorei
Miss Marjorie Faught, R.N., 1933 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 .....
8510 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Dorothy B. Roberts, 1952 .....
412 Harrison St., Ridley Park, Pa.
Miss M. Evelyn Stewart, 1952 .....
Box 220 Khartoum, A. E. Sudan

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss Minnie E. Beatty, 1912 .....
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1898 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

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c/o American Mission should be added to each foreign address

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Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

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Dr. and Mrs. Ralph Blocksma ..... c/o United Christian Hospital, Lahore
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Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
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Dr. R. R. Stewart ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot

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Dr. and Mrs. J. Lowrie Anderson ..... Malakal
Rev. and Mrs. W. B. Anderson ..... Atar via Malakal
Dr. and Mrs. Robert G. Gordon ..... Wanglei
Rev. and Mrs. Willard M. Galloway ..... El Obeid
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Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal

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Rev. and Mrs. T. M. Gilliland ..... New Wilmington, Pa.
Mr. and Mrs. Chas. Jordan ..... Indianola, Illinois
Rev. and Mrs. H. T. Walker ..... c/o J. E. Walker, Pawnee City, Nebraska

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Dr. and Mrs. D. C. Henry ..... Gore
Mr. and Mrs. Donald A. Reihmer ..... Addis Ababa
Mr. and Mrs. Fred L. Russell ..... (Maji) address: Addis Ababa
Rev. and Mrs. Murray Russell ..... Addis Ababa
Mr. Phil R. West (Ghimeera) address: Addis Ababa

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Dr. and Mrs. F. Wm. den Dulk ..... Frontier Nursing Service, Hyden, Ky.
Rev. and Mrs. C. M. Haspels ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. Phil R. West ..... 3045—29th St., San Diego, Calif.

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Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
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Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
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Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. C. P. Russell ..... 12 N. Portland, Ventnor, N. J.
Dr. and Mrs. F. Scott Thompson ..... Alexandria, Egypt

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Miss Margaret W. Anderson ..... Assiut
Miss Clara Carlisle ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
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Miss Margaret B. Guille ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Beatrice Taylor ..... Cairo

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OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Detroit, Michigan, June 9-12, 1952

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FOREIGN MISSIONS

(*Continued from Page* 632)

CAMPBELLPUR

I am glad for the opportunity I have had of giving the witness of Christ in Attock District for the past five and one-half years. I am sorry there is no one to take my place while I am on furlough. I cannot forget the faces of many village Muslim women who have listened eagerly to the message of the Saviour, Jesus Christ. Margaret Ballantyne and the Glassmans will be there another year and then what? Workers are so few.

Helen V. Weede

ATBARA, NORTH SUDAN

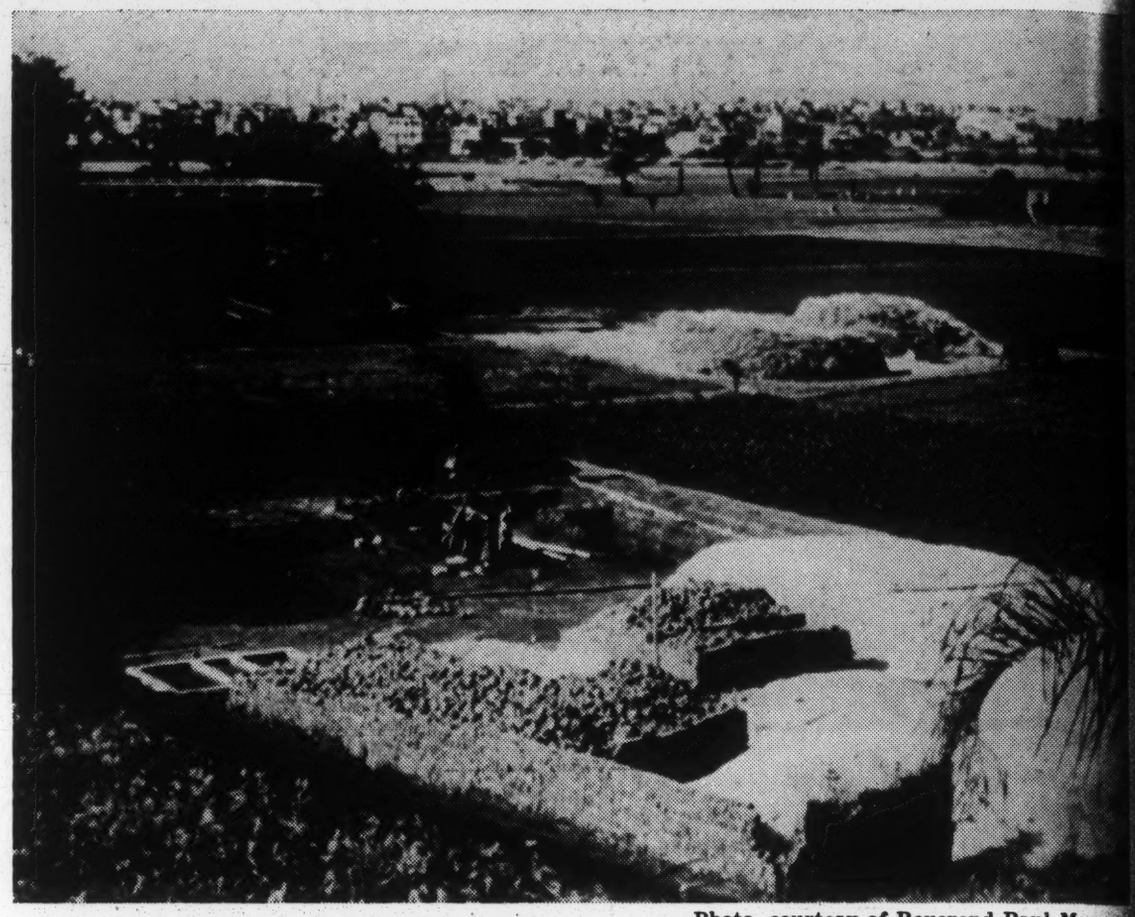
Our schools are full to overflowing again. The kindergarten in the new school had 53 present when I was in one morning last week. I had told them not to take more than 45, but it is hard to refuse. The teacher was giving an eye-training drill. She spread little prepared pen drawings on the floor and the children counted out ten children with her and then each was to pick up two pictures which matched. Only one child failed to pick up matching pictures and the little boy called on to inspect for errors quickly detected the error and laid one down and picked up the mate to the other. This month 225 have paid fees in that school.

We are finding it difficult to make ends meet for the running of the bus. We have a much longer trip this year since we are going to that more distant village which I mentioned in my last letter. Gasoline is up every time we get a bill and of course, the bus is no longer new and takes more repairs. We raised fares which the children pay but the income is still not enough. Some people can afford to pay more but we feel many can't. We hardly know what to do about it. We can not run the school without it and reach the girls we now reach.

It is a satisfaction to see many Sudanese children in a Christian school under the instruction of Christian leaders, who with all their faults are surely better than many others in the country. We are still getting some older girls who should have started to school some years earlier.

Do continue to remember us in prayer through these closing months when we have to make new contacts with the teachers, prepare for the exhibition of the sewing and needlework, give final examinations for the year's work though they have had only seven months, and prepare another graduation program.

Mary Jane McKnight



Photo, courtesy of Reverend Paul Musser

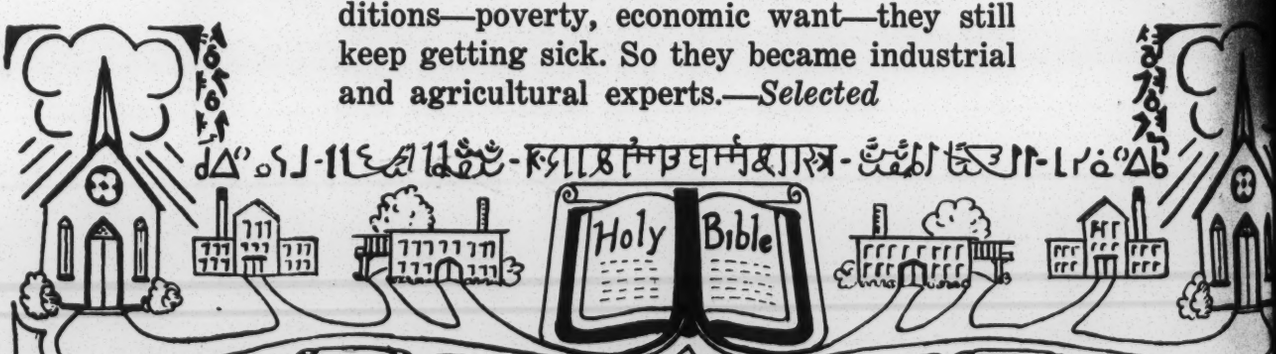
A view of the farm at Assiut College, Assiut, Egypt. Mountains and the city of Assiut in the background. The large building is one of the barns. The prize Jerseys are housed on the first floor; grain and hay are stored on the second floor. Tractor and stacks of corn stalks near center. Workmen are building the six-apartment Teachers' Residence in the foreground.

WHAT DO YOU THINK OF MISSIONARIES?

When the great pioneers of missions went out to desperately difficult places on earth they went because they were concerned about the souls of people.

One of the most fascinating portions of their record is the way the missionaries spread out their work into every area of human interest. When they reached the people with the gospel they had to give them the Bible, so they became translators of the Word, digging through the lingual barriers that had separated them.

But what was the use of translating the Bible when the people could not read? So they became educators.

But what was the use of educating the people who kept dying on your hands, and how can you take away witch doctors and not substitute scientific medicine? So they became doctors.

But what was the use of curing people when they live in such conditions—poverty, economic want—they still keep getting sick. So they became industrial and agricultural experts.—*Selected*